THE

BRITISH CRITIC,

For DECEMBER, 1807.

Αἰνεμίνοι γὰρ οἱ ἀγάθοι, τρόπον τινὰ
Μισεῦσι τὲς αἰνεῦντας, ἰὰν αἰνῶσ' ἄγαν.

EURIP.

Praiſe but the wiſe and learn'd, they ſhrink with ſhame,
And dread the tongue which ſounds too loud their fame.

ART. I. *The Itinerary of Archbiſhop Baldwin through Wales, A. D. MCLXXXVIII. By Giraldus de Barri; tranſlated into Engliſh, and illuſtrated with Views, Annotations, and a Life of Giraldus, by Sir Richard Colt Hoare, Bart. F.R.S. F.A.S.* Two Volumes. 4to. 5l. 5s. Imperial Paper 7l. 7s. Alſo the Original, in a Third Volume, entitled, *Itinerarium Cambriæ, ſeu laborioſæ, Balduini Cantuarienſis Archiepiſcopi per Walliam Legationis Accurata deſcriptio, auctore Silv. Giraldo Cambrenſe. Cum Annotationibus Davidis Poweli, Sacræ Theologiæ Profeſſoris.* 4to. Miller. 1806.

THE literary luxury with which theſe volumes are ſet forth, beſpeaks the work of an opulent editor, to whom, at the ſame time, it is highly creditable ſo to have employed his leiſure and his wealth. This famous Itinerary appears here with every illuſtration that can either explain its contents or ſupply its deficiencies. It is dedicated,

" To the hiſtorian, whoſe ſtudies may lead him to a due conſideration of the annals of Cambria;—To the *Antiquarian* *, whoſe zeal may induce him to examine and record the Britiſh and Roman remains with which the Principality of Wales abounds;—To the Artiſt, who, in the language of the Triads, has an eye that can ſee nature, a heart that can feel nature, and a reſolution that dares follow nature;—And more particularly to the Society of Britiſh *Antiquarians* *, whoſe labours are ſo ſucceſsfully employed in the inveſtigation of our national antiquities, theſe volumes are reſpectfully dedicated."

Sir Richard gives the following account of the manner in which he has carried on his work.

" For many ſucceſſive years, he (Giraldus) has been my companion through the Principality; and I found him ſo entertaining (though frequently ſo eccentric) that I reſolved to take him as my guide, and to follow him and his cruſaders ſtep by ſtep throughout their whole expedition. His deſcriptions are, in general, very accurate, and his topographical remarks juſt; his narrative is interſperſed with many intereſting hiſtorical facts and anecdotes; and his fabulous ſtories and miracles, when we conſider the age of bigotry and ſuperſtition in which they were recounted and credited, will, in theſe more enlightened days, excite rather our laughter than ſurpriſe." P. ii.

To the Preface ſucceeds a life of Giraldus de Barri, whoſe birth is fixed, from the authority of his own writings, in 1146, inſtead of 1150. After a life of various incidents he died at St. David's, in the 74th year of his age. His character is thus ſummed up by his biographer.

" Noble in his birth, and comely in his perſon; mild in his manners, and affable in his converſation; zealous, active, and undaunted, in maintaining the rights and dignities of his church; moral in his character, and orthodox in his principles; charitable and diſintereſted, though ambitious; learned, though ſuperſtitious; SUCH WAS GIRALDUS. In whatever point of view we examine the character of this extraordinary man, whether as a ſcholar, a patriot, or a divine, we may juſtly conſider him as one of the brighteſt luminaries that adorned the annals of the twelfth century." P. 50.

His literary works, which are numerous, are carefully enumerated by his tranſlator; ſpecifying alſo where they

* We regret that this reſpectable writer ſhould twice in his firſt page have fallen into the vulgar impropriety of uſing the adjective *antiquarian* for the ſubſtantive *antiquary*.

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are to be found in Manuſcript. A large part of them is in the Harleian and Cotton collections in the Britiſh Muſeum; ſome in the Epiſcopal library at Lambeth; and ſome in the Univerſity of Cambridge, with a very few at Oxford.

The care of the editor has next ſupplied an Introduction to the Hiſtory of Cambria, prior to the date of the Itinerary in 1188, in which he goes back to the time of Cæſar, and continues his ſketch to that of Giraldus. This hiſtory is given in a very full and ſatisfactory manner, and is accompanied by an account of the Roman Legions in Britain, and by a collection of inſcriptions relating to thoſe Legions. Among the remarks on the inſcriptions, ſeveral are valuable. Thus on No. 17.

"This intereſting ſtone, which repreſents a Roman ſoldier in his military dreſs, was found at Ludgate, in London, A. D. 1669, and is preſerved at Oxford, among the Arundelian marbles. This engraving has been made from an *original* drawing by Mr. Carter, as the one by Horſley has tended to miſlead *antiquarians* *, and make them ſuppoſe that the *pointed arch* was in uſe amongſt the Romans." P. cxxxiii.

At p. cxxxix commences a learned and very curious account of the Roman ways in Wales, illuſtrative both of Antonine's Itinerary, and that of Richard of Cirenceſter.

The Hiſtory of Wales is reſumed at clxx, and continued to the time of the Itinerary. We now come to the Itinerary itſelf, which has two Prefaces from the original author, each addreſſed to Stephen Langton, Archbiſhop of Canterbury. To each chapter are ſubjoined notes by the tranſlator, which are original; and in no part tranſlated from thoſe of David Powell, which are printed with the original. They are extremely copious, and perhaps more ſo in ſome inſtances than was neceſſary; but are yet inſtructive and ſatisfactory. The views, which do great credit to the pencil of Sir Richard Hoare, and the graver of the late Mr. Byrne, are introduced at thoſe places where they illuſtrate the towns or ſituations mentioned by Giraldus. In the notes to the firſt chapter, after a ſhort, but comprehenſive view of the Cruſades in general, Sir R. thus ſpeaks of the occaſion of Archbiſhop Baldwin's journey into Wales, the cauſe and ſubject of Giraldus's Itinerary.

"Two reaſons have been aſſigned for this expedition of Archbiſhop Baldwin into Wales; firſt, that by celebrating maſs

* Again, for antiquaries, and ſo *paſſim*.

in the different cathedrals, he might thereby ſet aſide the Metropolitan right of the See of St. David's, and aſſert that of his own church of Canterbury: ſecond, that by perſonal exhortations and diſcourſes, he might induce the natives of the remote and mountainous regions of Wales to enliſt under the conſecrated banners of the croſs: this was at leaſt the ſpecious and avowed motive given by the Archbiſhop and his attendants." P. 16.

This was in the year 1188, and conſequently during the preparation for the third cruſade. Giraldus is ſo full of the miraculous, that it is not eaſy to give a ſpecimen from him, without including ſomething that borders on the ridiculous. The following deſcription, however, of a church and monaſtic ſituation, with which his third chapter opens, contains many curious particulars, and is very characteriſtic of the religious ſentiments of his age.

"In the deep vale of Ewyas, which is about an arrow-ſhot broad, encircled on all ſides by lofty mountains, ſtands the church of St. John the Baptiſt, covered with lead, and an arched roof of ſtone; and, conſidering the nature of the place, not unhandſomely conſtructed, on the very ſpot where the humble chapel of David, the Archbiſhop, had formerly ſtood, decorated only with moſs and ivy. A ſituation truly calculated for religion, and more adapted to canonical diſcipline, than all the monaſteries of the Britiſh iſle. It was founded by two hermits in honour of the retired life, far removed from the buſtle of mankind, in a ſolitary vale, watered by the river Hodeni. From Hodeni it was called Lan Hodeni, for Lan ſignifies an eccleſiaſtical place. This derivation may appear far-fetched, for the name of the place in Welſh, is Nanthodeni. Nant ſignifies a running ſtream, from whence this place is ſtill called by the inhabitants Landewi Nanthodeni, or the Church of St. David upon the River Hodeni. The Engliſh, therefore, corruptly call it Lanthoni, whereas, it ſhould either be called Nanthodeni, that is the Brook of the Hodeni, or Lanhodeni, the Church upon the Hodeni. Owing to its mountainous ſituation, the rains are frequent, the winds boiſterous, and the clouds, in winter, almoſt continual. The air, though heavy, is healthy; and diſeaſes are ſo rare, that the brotherhood, when worn out by long toil and affliction during their reſidence with the daughter, retiring to this aſylum, and to their mother's lap, ſoon regain their long-wiſhed for health: for, as my topographical hiſtory of Ireland teſtifies, in proportion as we proceeed to the eaſtward, the face of the ſky is more pure and ſubtile, and the air more piercing and inclement; but as we draw near the weſtward the air becomes more cloudy, but at the ſame time more temperate and healthy. Here the monks, ſitting in their cloiſters, enjoying the freſh air, when they happen to look up towards the horizon, behold the tops of the mountains

tains as it were touching the heavens, and herds of wild deer feeding on their ſummits: the body of the ſun does not become viſible above the heights of the mountains, even in ſerene weather, till about the firſt hour, or a little before. A ſpot truly fitted for contemplation, a happy and delightful ſpot, fully competent, from its firſt eſtabliſhment, to ſupply all its own wants, had not the extravagance of Engliſh luxury, the pride of a ſumptuous table, the increaſing growth of intemperance and ingratitude, added to the negligence of its patrons and prelates, reduced it from freedom to ſervility; and if the ſtep-daughter, no leſs enviouſly than odiouſly, had not ſupplanted her mother." Vol. i. p. 68.

The daughter here mentioned, appears to be that church built at Hyde, or Caſtell Mede, at a ſhort diſtance from Glouceſter, on the Severn, conſecrated A. D. 1136, by Simon, Biſhop of Worceſter, and called from this Lanthoni. This part of the ſubject, which is in fact a digreſſion from the Itinerary, as Baldwin did not go there, is illuſtrated by a view of the ruins of Lanthoni. An anecdote of a perſon enliſted for the Cruſades occurs in the next chapter.

" A ſermon having been delivered at Abergavenni, and many perſons converted to the croſs, a certain nobleman of thoſe parts, named Arthenus, came to the Archbiſhop, who was proceeding towards the caſtle of Uſk, and humbly begged pardon for having neglected to meet him ſooner. Being queſtioned whether he would take the croſs, he replied, 'that could not be done without the advice of his friends;' the archbiſhop then aſked him, 'Are you not going to conſult your wife?' he modeſtly anſwered with a downcaſt look, 'when the work of a man is to be undertaken, the counſel of a woman ought not to be aſked;' and inſtantly received the croſs from the Archbiſhop." P. 89.

We cannot omit an anecdote of Giraldus's own preaching, which he evidently ſets forth as a miraculous effect, but which probably may be ſolved by a reference to the common principle of admiring what is not underſtood.

" A ſermon having been delivered at Haverford by the Archbiſhop, and the word of God preached to the people by the Archdeacon, whoſe name appears in the title-page of this work, many ſoldiers and plebeians were induced to take the croſs. It appeared wonderful and miraculous, that although the Archdeacon addreſſed them both in the Latin and French tongues, thoſe perſons who underſtood neither of thoſe languages *were equally affected*, and flocked in great numbers to the croſs." P. 188.

Probably there were arguments uſed in private by the Archbiſhop, or ſome of his followers, which had more

weight than even the preaching of the good Giraldus. Not to neglect the notes of the diligent and ingenious tranſlator, which are every where full of uſeful and acceptable information, we ſhall extract his obſervations on the exiſtence of the beaver formerly in Wales. Speaking of the river Teivi, or Tivy, he ſays:

" It is ſtill very juſtly diſtinguiſhed for the quantity and quality of its ſalmon, but the beaver no longer diſturbs its ſtreams: that this animal did exiſt in the days of Howel Dha (though even then a rarity) the mention made of it in his laws, and the high price ſet upon its ſkin, moſt clearly evince; but if the caſtor of Giraldus and the avanc of Humphrey Llwyd, and of the Welſh dictionaries, be really the ſame animal, it certainly was not peculiar to the Teivi, but was equally known in North Wales, as the names of places teſtify. A ſmall lake in Montgomeryſhire is called Llyn yr Afangc; a pool in the river Conwy, not far from Bettws, bears the ſame name; and the vale called Nant Ffrancon, upon the river Ogwen, in Caernarvonſhire, is ſuppoſed, by the natives, to be a corruption from Nant yr Afan Cwm, or the Vale of the Beavers. Mr. Owen, in his dictionary, ſays, ' that it has been ſeen in this vale within the memory of man;' but I am much inclined to think, that Avanc or Afangc, is nothing more than an obſolete, or perhaps local name for the common Otter, an animal exceedingly well known in all our lakes and rivers; and the recognition of it at ſo late a period as that mentioned by Mr. Owen, conſiderably ſtrengthens my ſuppoſition. Afancŵm is evidently the plural of Avangi, compoſed of the words Afan, a corrupt pronunciation of Afon a river, and Ci a dog; ſynonymous, as I conceive it, with Dyfrgi, the water dog, which is the common appellation of the Otter among the Welſh. The term Loſtlydan, or broad tail, from Lloſt tail, and Llydan broad, appears to be more immediately applicable to the character of the beaver, as deſcribed to us by naturaliſts, and is equally authoriſed by the Welſh dictionaries, though not ſo often uſed as Afanc. That the beaver was an extremely ſcarce animal in Britain, may be collected from the laws of Howel Dha, where it appears, that even in thoſe early days, when the ſkins of the ſtag, wolf, fox, and otter, were valued only at eight pence each, the white weaſel at twelve pence, and the marten at twenty-four pence; the beaver's ſkin termed, Croen Lloſtlydan, was eſtimated at the exorbitant price of one hundred and twenty pence. The otter is there ſtyled Dyfrgi, but the name of Afangc no where appears, though the ſkins then in uſe are particularly enumerated. Mr. Bingley, in his Animal Biography, gives the following account of this animal: ' The beaver is a native of moſt of the northern parts of Europe and Aſia; but is moſt plentiful in North America. There is ſome reaſon to ſuppoſe that it has formerly been found in Great Britain, for Giraldus ſays, that

that theſe animals frequented the river Teivi, in Cardiganſhire, and that they had from the Welſh a name ſignifying the broad tailed animals; the tail is oval, nearly a foot long, compreſſed horizontally, but riſing into a convexity on its upper ſurface; it is perfectly deſtitute of hair, except at the baſe, and marked out into ſcaly diviſions, like the ſkin of a fiſh." Vol. ii. p. 56.

The tranſlation of the Itinerary, with its notes, continues to page 210 of the ſecond volume; then ſucceeds the account of Owain Cyveilioc, with a new tranſlation of his celebrated poem of the Hirlas: and another poem of the ſame, entitled "Circuits through Wales." The remainder of the ſecond volume is occupied by a tranſlation of the deſcription of Wales by Giraldus, a ſupplement, reſpecting the places omitted by him, and yet worthy of remark; with hints to landſcape-painters and architects; the progreſs of architecture from William the Conqueror to the 16th century, illuſtrated by examples from South Wales; and laſtly, a liſt of publications relating to Wales. In the third volume, which is ſold ſeparately from the two others, ſome of the original matter furniſhed by Sir R. H. appears in a Latin tranſlation, as the Life of Giraldus, &c. and ſeveral plates are repeated. A large and diſtinct map of Wales adapted to the work, is alſo inſerted in both.

It would be very ungrateful, after examining a work ſo full of original and intereſting matter, not to give due commendation to the diligence and judgment of the tranſlator and annotator. Giraldus himſelf abounds in remarks at this day highly curious, and the further light thrown upon every ſubject by the reſearches of Sir R. H. leaves little or nothing for the reader to deſire beyond it, in this circle of enquiry. It is perfectly certain that no reſpectable library can in future exiſt without a copy of this work; and it is no leſs ſo, that very few books can better deſerve an honourable place, whether we regard the ſplendor of its form, the beauty of the decorations, or the value of its matter.

ART. II. *A Syſtem of Chemiſtry, in Five Volumes. By Thomas Thomſon, M. D. F. R. S. E. The Third Edition.* 8vo. 2l. 10s. Edinburgh, Bell and Bradfute; London, Murray.

AMIDST the various volumes of uſeleſs metaphyſics, and impious phyſics which daily iſſue from the preſs, we open with pleaſure the third edition of a ſyſtem of real

ſcience, diſtinguiſhed at once by its importance to the arts of life and by its moral tendency. That ſuch a work ſhould have ſo ſoon come to a third edition is creditable to the nation as well as to the author; for it ſhows that the good ſenſe of Engliſhmen is always ready to patronize induſtry and genius, when employed on a worthy ſubject; and that, though we may be occaſionally amuſed with paradoxes, truth and utility are the objects on which we are diſpoſed to reſt.

As we reviewed, at ſome length, the firſt edition of this work *, we have little to ſay of the third, but that it poſſeſſes all the excellencies of the firſt, with much additional matter, and conſiderable improvements in the arrangement, highly as that arrangement pleaſed us in its original ſtate. So numerous, indeed, are the additions, that the work has ſwelled to a fifth volume; and they are of ſuch a nature that it was impoſſible to print them in a ſeparate volume, for the uſe of thoſe who have purchaſed the former editions, a circumſtance which the author regrets. In the preſent ſtate of Chemiſtry, however, no candid man will blame him for not having made the firſt or ſecond edition of a ſyſtem of that ſcience as complete, as, by longer meditation and the diſcovery of new facts, he has been enabled to make the third; or for not publiſhing as an appendix what would have nearly approached to the ſize of the original work; and what could not indeed, as he obſerves, have been wrought into any thing like a connected ſeries without innumerable repetitions. It will even be impoſſible for us to *enumerate* all the improvements of this edition; for there is hardly a chapter of the whole work, in which, when we compare it with the firſt edition, we find not ſome improvement or important alteration.

The general diviſion of the ſcience into three parts is the ſame as formerly; but the ſubdiviſion of the firſt part is different. Inſtead of thirty ſimple ſubſtances, which were enumerated or claſſed in the firſt edition, it is here ſaid, that

"The ſimple ſubſtances at preſent known amount to about thirty-eight, and naturally divide themſelves into two claſſes. The bodies belonging to the firſt claſs can be confined in proper veſſels, and of courſe exhibited in a ſeparate ſtate. Thoſe which belong to the ſecond claſs are of too ſubtile a nature to be confined by any of the veſſels which we poſſeſs. They cannot therefore be exhibited in a ſeparate ſtate; and their exiſtence is

* In our 22d volume, p. 101, and p. 280.

inferred

inferred merely from certain phænomena which the firſt claſs of bodies and their compounds exhibit in particular circumſtances. Hence it is obviouſly neceſſary to be acquainted with the properties of the firſt ſet of bodies before we can inveſtigate the ſecond." P. 16.

The firſt ſet of bodies Dr. Thomſon calls *confinable*, and the ſecond, *unconfinable bodies*, apologizing for employing theſe two words to characterize the different kinds of ſimple ſubſtances. Should any reader feel himſelf inclined to cenſure this diviſion as of little importance, let him ſuſpend his judgment for a very ſhort time, and he will probably be convinced, as we have been, that it is philoſophical and proper.

"The confinable *bodies* (ſimple ſubſtances) may be arranged under the following heads: 1. Simple ſupporters of combuſtion; 2. Simple combuſtibles; 3. Simple incombuſtibles; 4. Metals." P. 18.

As Dr. Thomſon, in the firſt edition of his Syſtem, mentioned no claſs of *ſimple incombuſtibles*, nor treated of any other *ſupporter of combuſtion* than *oxygen*, which is indeed its only known *ſimple* ſupporter, it is of courſe, on the ſubject of *combuſtion*, that we are to look for the greateſt variation in the elementary part of the ſcience, between that edition and the preſent. We ſhall therefore endeavour to give our readers ſome notion of his theory of *combuſtion*, which is certainly one of the moſt important phænomena in nature; but it is proper, in paſſing, to obſerve that in the preſent edition of his work, he enumerates only *four ſimple combuſtible bodies*; having diſcovered that *Azote*, which he formerly claſſed among the *combuſtibles* is indeed *incombuſtible*; and that *azote* and *muriatic acid* are the only incombuſtible bodies that we know to be *ſimple*. He likewiſe treats more fully of the metals, introducing, with his uſual perſpicuity, the hiſtory and chemical qualities of thoſe, which have been diſcovered ſince his Syſtem was firſt publiſhed; but the narrowneſs of the limits which we can allot to the review of an improved edition of a work, which we have reviewed before, warns us to proceed directly to *combuſtion*.

It is almoſt needleſs to inform our readers, that, as *light* and *heat* are the principal phænomena exhibited by combuſtion, Dr. Thomſon treats of combuſtion in that diviſion of his work which is devoted to the inveſtigation of the nature of thoſe ſimple ſubſtances, which he denominates *unconfinable*. It is likewiſe needleſs to obſerve, that he adopts the general law diſcovered by Lavoiſier; that "in every caſe

caſe of combuſtion, oxygen combines with the burning body;" but he objects in this edition, as he had done in the former, to the violence with which the French chemiſts have twiſted that law, in order to make it account in many caſes, for the evolution of light and heat. As we have tranſcribed the greater part of theſe objections elſewhere*, as well as the ingenious, but hypothetical reply to them by Brugnatelli, we ſhall here only ſtate the additions made by this author, to the received theory of combuſtion; for if theſe additions be received, the evolution of light and heat ſeems to be completely accounted for.

"All bodies in nature, as far as combuſtion is concerned, may be divided into three claſſes; namely, *ſupporters*, *combuſtibles*, and *incombuſtibles*.

"By *ſupporters*, I mean ſubſtances which are not themſelves, ſtrictly ſpeaking, capable of undergoing combuſtion; but their preſence is abſolutely neceſſary, in order that this proceſs may take place. Combuſtibles and incombuſtibles require no definition.

"Oxygen gas is the only ſimple ſupporter known; but when incombuſtible bodies are united to oxygen, they alſo become ſupporters. The only incombuſtible bodies which poſſeſs this property are azote and muriatic acid †. It was this ſingularity which induced me to ſeparate theſe two ſubſtances from all the reſt, and place them among the ſimple bodies. The firſt of theſe bodies unites with four doſes of oxygen, the ſecond with two. Thus we have one ſimple ſupporter and ſix compound; namely, 1. Oxygen Gas; 2. Air; 3. Nitrous Oxide; 4. Nitric Oxide (*Nitrous Gas*); 5. Nitric Acid; 6. Oxymuriatic Acid; 7. Hyperoxymuriatic Acid.

"The combuſtibles are of three kinds; namely, ſimple, compound, and oxides. The ſimple are the four ſimple combuſtibles; and the whole, or at leaſt almoſt the whole of the metals. The compound are the various bodies formed by the union of thoſe ſimple ſubſtances with each other; moſt of which are denominated by terms ending in *uret*, as the ſulphurets, phoſphurets, carburets, &c.; and alſo the alloys, and ſome other compounds. The combuſtible oxides conſiſt of combinations of the combuſtible bodies, or their compounds with oxygen without undergoing combuſtion. They are very numerous, conſtituting the greater part of animal and vegetable ſubſtances.

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* Brit. Crit. Vol. 22d. p. 110.

† "Perhaps mercury might be added to this liſt. I have failed in all my attempts to cauſe it to undergo combuſtion."

"During

"During combuſtion the oxygen of the ſupporter always unites with the combuſtible, and forms with it a new ſubſtance, which I ſhall call a *product* of combuſtion. Hence the reaſon of the change which combuſtibles undergo by combuſtion, as has been ſufficiently demonſtrated by Lavoiſier. Now it deſerves attention, that every *product* is always one or other of the three following ſubſtances: 1. Water; 2. An Acid; 3. A Metallic oxide.

"Some of the products of combuſtion are capable of combining with an additional doſe of oxygen; but this combination is never attended with the phænomena of combuſtion, and the product by means of it is converted into a *ſupporter*. This is the caſe with ſeveral of the metallic oxides. Such compounds may be called *partial ſupporters*, as it is only to a part of the oxygen which they contain that they owe that property. The following oxides are partial ſupporters: 1. Peroxide* of Gold; 2. Peroxide of Silver; 3. Red Oxide of Mercury; 4. Peroxide of Mercury; 5. Peroxide of Iron; 6. Red and brown Oxides of Lead; 7. Peroxides of Manganeſe. Theſe bodies, however, never attract oxygen, except from ſupporters.

"Since oxygen (combined) is capable of ſupporting combuſtion only when in the ſupporters and partial ſupporters, it cannot be doubted that it is in a different ſtate in theſe bodies from the ſtate in which it exiſts in other bodies. Now as light and heat are always emitted during combuſtion, but never when oxygen combines without combuſtion, it is natural to ſuppoſe that the oxygen of ſupporters contains either the one or the other of theſe bodies, or both of them; while the oxygen of other bodies wants them altogether.

"I am diſpoſed to believe that the oxygen of ſupporters contains only caloric, while that body, in other caſes, is wanting, or at leaſt not preſent in ſufficient quantity. My reaſon for this opinion is, that the caloric which is evolved during combuſtion, is always proportional to the quantity of oxygen which combines with the burning body; but this is by no means the caſe with reſpect to light. Thus hydrogen combines with more oxygen than any other body; and it is now known, that the heat produced by the combuſtion of hydrogen is greater than can be produced by any other method; yet the light is barely perceptible." P. 579, &c. Vol. 1.

Dr. Thomſon is therefore of opinion with Richter, Delametherie, Gren, and other eminent chemiſts, that the light

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* By the term *peroxide* the author means the body formed by the combination of any metal with the greateſt quantity of oxygen with which it can be made to combine.

emitted

emitted in combuſtion, iſſues from the burning body; and having obviated the objections to this opinion, urged by the friends of Lavoiſier, he proceeds thus:

"That the light exiſts combined with the combuſtible, will appear exceedingly probable, if we recollect that the quantity which appears during combuſtion, depends altogether upon the combuſtible. Phoſphorus emits a vaſt quantity, charcoal a ſmaller, and hydrogen the ſmalleſt of all; yet the quantity of oxygen which combines with the combuſtible during theſe proceſſes, is greateſt in thoſe caſes where the light is ſmalleſt. Beſides, the colour of the light depends in all caſes upon the combuſtible that burns; a circumſtance which could ſcarcely be ſuppoſed to take place, unleſs the light were ſeparated from the combuſtible. It is well known too, that when vegetables are made to grow in the dark, no combuſtible ſubſtances are found in them; the preſence of light being abſolutely neceſſary for the formation of theſe ſubſtances. Theſe facts, and ſeveral others which might be enumerated, give a conſiderable degree of probability to the opinion that light conſtitutes a component part of all combuſtible ſubſtances; but they by no means amount to a deciſive proof; nor indeed would it be eaſy to anſwer all the objections which might be ſtarted againſt this opinion. Were we to ſuppoſe that the oxygen of ſupporters contains caloric as a component part, while combuſtibles contain light, it would not be difficult to explain what takes place during combuſtion. The component parts of the oxygen of ſupporters are two; namely, 1. A Baſe; 2. Caloric. The component parts of combuſtibles are likewiſe two; namely, 1. A Baſe; 2. Light. During combuſtion the baſe of the oxygen combines with the baſe of the combuſtible, and forms the product; while at the ſame time the caloric of the oxygen combines with the light of the combuſtible, and the compound flies off in the form of fire. Thus combuſtion is a double decompoſition; the oxygen and combuſtible divide themſelves each into two portions; the one compound is the *product*, and the other the *fire* which eſcapes.

"Hence the reaſon that the oxygen of products is unfit for combuſtion. It wants its caloric. Hence the reaſon that combuſtion does not take place when oxygen combines with products or with the baſe of ſupporters. Theſe bodies contain no light. The caloric of the oxygen of courſe is not ſeparated, and no fire appears. And this oxygen ſtill retaining its caloric, is capable of producing combuſtion whenever a body is preſented which contains light, and whoſe baſe has an affinity for oxygen. Hence alſo the reaſon why a combuſtible alone can reſtore combuſtibility to the baſe of a product. In all ſuch caſes a double decompoſition takes place. The oxygen of the product combines with the baſe of the combuſtible, while the light of the combuſtible combines with the baſe of the product."

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This theory is ſo ſimple, and ſo ſatisfactory, that it is impoſſible not to wiſh that it may be found to reſt on a ſolid baſis. Dr. Thomſon, indeed, admits that objections may be ſtarted to the opinion, that, in combuſtion, the light flows from the burning body; and in a note he refers to ſome of thoſe objections, which were urged by a correſpondent in Nicholſon's Journal; but while he confeſſes that it would not be eaſy to anſwer them all, he affirms that none of them amount to a poſitive proof of the falſehood of the hypotheſis. In proſecuting the ſubject further, he ſays, that he has obtained ſome ſingular enough reſults, which have, indeed, removed ſeveral objections that had occurred to himſelf, as peculiarly formidable, while they have raiſed a number of others, which he could not have expected. Surely all this furniſhes a ſufficient motive for continuing an inveſtigation, the reſult of which, may place him, among philoſophical Chemiſts, by the ſide of Black and Lavoiſier; and, which to a man of his turn of mind, is undoubtedly an object of greater importance, aſcertain an important law of nature.

This addition to the received theory of combuſtion, is perhaps, the moſt important acceſſion that has been made to the elementary part of this work, ſince it came firſt under our review; but the additions to the chemical analyſis of nature are numerous and great. They are, indeed, ſo numerous and ſo great, that our limits will not admit of even ſuch a view of them as would be intelligible. The general claſſification of the ſubſtances analyzed, is indeed, the ſame as formerly; but the ſubdiviſions into claſſes, orders, genera, and ſpecies, are ſo greatly improved and enlarged, that we can with confidence recommend the whole work as compriſing the moſt complete and accurate ſyſtem of chemical ſcience that is probably to be found in any language. In confirmation of this opinion, we beg leave to inform our readers, on authority which we have never yet found cauſe to diſtruſt, that Berthollet, the moſt eminent foreign Chemiſt, perhaps, of the age, has deemed the work of ſufficient value, to induce him to tranſlate it, with the author's permiſſion, into the French language. When the jealouſy of the French philoſophers, eſpecially on the ſubject of Chemiſtry, is conſidered, this muſt appear, we think, as ſtrong a teſtimony as ever was given, to the value of a Britiſh ſyſtem of ſcience; and to prove, with the force of demonſtration, that the country which gave birth to Bacon and Newton, has yet no reaſon to yield the palm of philoſophy to the nations of the Continent.

ART.

ART. III. *The Stranger in America: containing Obſervations made during a long Reſidence in that Country on the Genius, Manners, and Cuſtoms of the People of the United States; with Biographical Particulars, &c. &c. By Charles William Janſon, Eſq. &c.* 4to. 2l. 2s. Cundee. 1807.

MANY circumſtances have contributed to render the information we have hitherto obtained reſpecting the United States of America, defective and erroneous. Few of the inhabitants of that extenſive country are themſelves either diſpoſed or qualified to make thoſe obſervations on their native land, and its peculiar uſages and inſtitutions, which can alone ſatisfy the curioſity of the philoſopher or politician. Immerſed in the toils of trade or agriculture, or occupied in the equally engroſſing cares of phyſic, law or politics, the Americans find little leiſure, and perhaps leſs inclination, for employments of a merely ſpeculative nature. Literary purſuits are in little vogue amongſt them; and are almoſt entirely ſuperſeded by the more inviting purſuit of wealth. The *auri ſacra fames*, it is admitted by all travellers, forms a very prominent trait of the American character; ſo that unleſs it might prove a profitable concern, we can hardly expect to ſee a ſatisfactory detail of American ſtatiſtics, or a faithful picture of American manners from a native of the country. The attempts that have hitherto been made in this way by Morſe and others, not even excepting the philoſophical eſſay of Preſident Jefferſon, are of the loweſt order of literary performances.

While we have thus but little ground for expecting a ſatisfactory account of America from an American, we have to regret that there are likewiſe obſtacles in the way of our obtaining ſuch an account from any European. America is removed from Europe by an immenſe ocean; it affords but few attractions to thoſe who ſeek for amuſement; and its accommodations for travellers are none of the beſt. It has therefore been ſeldom viſited by thoſe who go to ſtrange lands merely to gratify their curioſity; and ſtill more rarely by thoſe, who, in addition to this, are able to tell what they have ſeen in ſuch a manner as to gratify the curioſity of others. The Europeans who viſit America are generally drawn thither by ſome commercial ſpeculation, or by ſome plan of acquiring lands. They are ſeldom men of liberal education, or poſſeſſed of thoſe enlarged views which might enable them fairly to appreciate what they ſee; or to eſtimate the merits and defects, the good and the evil, of whatever is

peculiar

peculiar to the inſtitutions and practices of the country which they viſit. If they remain in that country we hear no more of them; but if they are diſappointed in their views, and return, they make another ſpeculation of a book of their travels; and generally revenge themſelves for their diſappointments by abuſing the people among whom they did not find that agreeable reception which they had too ſanguinely expected.

Such has undoubtedly been the origin of more than one volume of American travels, which has lately come under our review; and ſuch, we apprehend, is the origin of the preſent work. Mr. Janſon does not indeed ſay that he was induced to viſit America by any ſpeculative views: the only motive for undertaking ſo long a voyage, which he admits, is pure curioſity. He had always, he ſays, a deſire to viſit foreign countries. By this he was led to viſit France; and there his ardour to croſs the Atlantic was excited by the deſcription of America given to him by ſome French officers of Count Rochambeau's army. But if he had no view of making money when he went to the United States, it is evident that ſuch a deſign was ſoon formed when he was there. He tells us, in his preface, that during the early part of his reſidence in America, he was tempted to riſk a conſiderable ſum in a land ſpeculation. This having failed, he endeavoured to retrieve his affairs by engaging in commercial concerns. Here too he was unſucceſsful; but his ſpeculative ſpirit was not yet ſubdued; he laſt of all, as we find by his narrative, became a lawyer! and was actually called to the bar in the ſtate of Rhode iſland. But he was not more fortunate as a barriſter than he had been as a merchant or farmer; and in conſequence of theſe reiterated diſappointments, he bade a final adieu to the United States; and returned to his native country after an abſence of thirteen years.

The motives which Mr. Janſon aſſigns for his publication are not very conſiſtent with the dates which he himſelf furniſhes. He informs us in his preface, that when he reflected on the many volumes which have already appeared on the ſubject of America, he felt no very ſtrong inclination to add his own lucubrations to the liſt. "Year after year" did this deter him from ſetting about his work, till at length "the perſuaſions of friends," and the conſciouſneſs of poſſeſſing important matter, overcame his ſcruples. All theſe perſuaſions, and all theſe ſcruples, muſt have taken place while the author was reſident in America; for he left England in 1793, and conſequently muſt have returned to

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it in 1806; leaving very little time for the compoſition of a large quarto, which was publiſhed early in 1807.

The work itſelf bears very evident marks of being put together in haſte, and of being more adapted to advance the profit of the bookſeller than the fame of the author. It is indeed one of the moſt unbluſhing examples of a *made-up* book that we have ever ſeen, even in this book-making age. The author does not pretend to have kept a journal of occurrences while he was in America, or to be able to tell us "in what year, month, or day, this obſervation was made, or that circumſtance happened." He ſpeaks indeed in a hurried manner of his being poſſeſſed of "notes and obſervations, both copious and varied;" and which are ſufficient to furniſh matter for a ſecond volume, if the firſt ſhould experience a favourable reception. But the greateſt part of the preſent work is evidently furniſhed from ſources very different from his own "notes and obſervations." Three fourths of it are made up of extracts from common performances on American ſtatiſtics, American hiſtory, or American biography; together with extracts from American newſpapers, poetry, and miſcellaneous literature. Theſe heterogeneous materials are thrown together with a wonderful diſregard to all the principles of arrangement; and moſt curiouſly blended with details of the author's own adventures and ſpeculations. Mr. Janſon indeed lays claim to one principle of order in his volume, and only to one.

"On a nearer examination," he ſays, "it will be found that, in his remarks on each ſtate, the author has preſerved, as nearly as poſſible, the geographical arrangement, commencing at the North, and ending at the South."

As if this compilation could not be too highly priced. A few paltry engravings, and an engraved title-page, are added: and the public are invited to gratify their curioſity reſpecting Mr. Janſon's lucubrations at the moderate charge of two guineas.

To prevent, if poſſible, our readers from being thus taken in, we ſhall proceed to give a more detailed account of the contents of the volume: and ſhall preſent them with a few ſpecimens of the little it can boaſt, of original or entertaining matter.

The firſt chapter contains an account of Mr. Janſon's voyage from England to America. He took his paſſage on board a New-England ſnow; and he and his fellow paſſengers were ſo imprudent as to entruſt the Captain with the entire concern of laying in ſea-ſtores; in conſequence of which

which they found themſelves reduced to ſalt beef and ſtinking water, when the voyage was about half completed. This untoward event entirely got the better of Mr. Janſon's good humour, and procured him from the Yankee captain the appellation of the *Grumbler*, which it muſt be acknowledged on many occaſions he ſeems to have deſerved; for he grumbles almoſt from one end of his book to the other. In Chapter II. we find him arrived at Boſton, and complaining bitterly of the exceſſive heat, and the "myriads of bugs and muſquitoes which bliſtered him all over." For this inconvenience, as well as for being kept on ſhort commons at ſea, Mr. Janſon ought principally to have blamed his own want of foreſight. For he ought to have been aware that a new New-England captain would over-reach him if he could: and that on the third of July, the period of his arrival at Boſton, the heat muſt be very oppreſſive to a ſtranger newly come from a colder climate.

The mention of muſquitoes gives Mr. Janſon an opportunity to make ſome ſtrictures on the journal of Mr. Weld, his predeceſſor, as an American touriſt. That gentleman, it ſeems, had quoted General Waſhington for ſaying, "that he never was ſo much annoyed by muſquitoes in any part of America as in Skeneſborough, for that they uſed to bite through the thickeſt boot." This, according to Mr. Janſon, is more than even a rattle-ſnake could accompliſh; and he is very pleaſant upon this wonderful hyperbole. The Americans, it ſeems, are very pleaſant on it alſo; and are accuſtomed to ſay, when any improbable anecdote is related, "that's like the muſquitoes that bit General Waſhington through his boot!" After all, however, we are left in the dark, whether the hyperbole be aſcribable to the General or the traveller; and we muſt therefore refrain from paſſing ſentence on Mr. Weld till poſſeſſed of further evidence. Mr. Janſon himſelf is candid enough to ſubjoin, "There is truth in moſt of Mr. Weld's obſervations."

While at Boſton Mr. Janſon viſited Bunker's Hill; and what was more extraordinary, he viſited alſo the vaults containing the remains of the officers who fell at that battle, on ſome of whoſe bones he found remnants of clothing ſtill uncorrupted. His information reſpecting Boſton is extremely defective, and conſiſts of nothing more than ſome vague notices of its diſtilleries, theatres, and breweries. Mr. Janſon now ſtarts aſide from his own "notes and obſervations," and forms his third chapter out of a kind of compendium of American ſtatiſtics; and his fourth out of ſome

records of ancient American hiſtory. He begins Chapter V. with obſerving, that "the reader will, doubtleſs, think it high time to return to the narrative." But he continues the narrative only through a couple of pages, which carry him to New London in Connecticut; and at the ſame time to the end of his chapter. In Connecticut, it ſeems, there are caverns which afforded refuge to three officers of Cromwell's army, who were likewiſe among the judges that condemned the unfortunate Charles to death. Theſe were Generals Whalley and Goffe, and Colonel Dixwell: and Mr. Janſon takes advantage of this circumſtance to preſent us with a long chapter detailing the hardſhips ſuffered by theſe regicides, the particulars of which, he ſays, were collected and tranſcribed on the ſpot.

From this account we ſelect the following anecdotes.

"During their abode at Hadley, the moſt famous and memorable Indian war of New England took place. This was called King Philip's war. Philip was a powerful ſachem, and reſided at Mount Hope, in Rhode Iſland; where he was ſoon after this war put to death by Colonel Church. All the new frontier towns of New England were attacked, and Hadley was then expoſed as a place of that deſcription. The time the ſavages fixed upon to make the aſſault was while the inhabitants were aſſembled in the meeting-houſe to obſerve a faſt-day; but fortunately it had been ſome time a cuſtom for the men to attend public worſhip, armed. Had the town been taken, the diſcovery of Whalley and Goffe would have been inevitable. The men took up their arms, and attempted a defence, but were ſoon thrown into confuſion, when (as it is related to this day) a ſtranger ſuddenly appeared among them, of venerable aſpect, and different in his apparel from the inhabitants; who rallied, and diſpoſing them in the beſt military manner, led them to the charge, routed the Indians, and ſaved the town. In the moment of victory their deliverer vaniſhed. The inhabitants, unable to account for the phenomenon, believed that they had been commanded by an angel, ſent from heaven for their protection.

"This ſuppoſed angel was Goffe, who never before ventured from his concealment. Whalley was then in a ſtate of ſecond childhood. Such was their caution to prevent a diſcovery of their retreat, that the inhabitants never knew them, or who it was that ſo ably led them againſt the ſavages, until they both had paid the debt of nature. In a country where the leading feature of the mind is the moſt familiar, and, indeed, impertinent curioſity; it is a matter of wonder how they could for ſo long a time conceal themſelves from the prying eyes of the inhabitants. What rigid confinement they muſt have endured! What ſolitary hours they muſt have paſſed! But their fanaticiſm animated them with the hope of better days.

"Another

"Another ſtory of Goffe is ſtill current among the old inhabitants of Boſton, which proves him to have been very expert at the exerciſe of his ſword. It is thus related in a print which fell into my hands there.

"While the judges were at Boſton there appeared a gallant perſon there, ſome ſay a fencing-maſter, who, on a ſtage erected for that purpoſe, walked ſeveral days, challenging and defying any perſon to play with him at ſwords. At length one of the judges, diſguiſed in a ruſtic dreſs, holding in one hand a cheeſe wrapped up in a napkin, and in the other a broomſtick, the end of which he had beſmeared in a dirty puddle of water; and thus equipped, he mounted the ſtage. The fencing-maſter railed at him for his impudence, aſked what buſineſs he had there, and bid him be gone. A rencounter enſued; Goffe received the ſword of his antagoniſt in the cheeſe, while he drew the dirty end of his ſtick acroſs his mouth. Another paſs was made, and again received in the cheeſe; and in return, he gave another mark acroſs the fencer's eyes. At a third lunge, the ſword was again received as before, and the ſtick rubbed over the other parts of his face. The enraged maſter of arms then threw aſide his weapon, and took up a broad ſword, with which he advanced. Upon this, Goffe told him to ſtop, and added, that he had hitherto only played with him, without attempting to hurt him: but as he came on in rage, with the broad-ſword, his life would pay the forfeit. The fencer, ſtruck with the manner this was ſaid, and fearing the event, aſked Goffe who he was; adding, that he muſt be either Whalley, Goffe, or the Devil, as no other could beat him. The diſguiſed conqueror retired, leaving the boaſting champion to the diverſion of the ſpectators. Hence it became proverbial in New England, in ſpeaking of a champion, to ſay, that no one can beat him but Whalley, Goffe, or the Devil." P. 51.

Chapter VII. reſumes the ſubject of ſtatiſtics, but treats chiefly of the American weather. Chapter VIII. diſcourſes (upon the authority of Mr. Richard Hazen, land ſurveyor) of the multiplication of wild pigeons, and the fecundity of fiſh in New-England. Chapter IX. is upon the vaſt mountains and lakes of the American continent; and ſays ſomething of the laſt war between the Americans and Indians. At length in Chapter X. the author is diſpoſed to continue his journey, and conducts us with tolerable celerity from New London to New York. The obſervations which Mr. Janſon makes on the country and its inhabitants, during this part of his travels, have very little novelty to recommend them. He makes the ſame complaints that his predeceſſors have done, of the bad accommodations at the American inns, or taverns, as they are there called; the roughneſs of the

roads; and the inſolence, and impertinent curioſity, of the landlords and their attendants. The following picture, however, muſt be overcharged.

"Arrived at your inn, let me ſuppoſe, like myſelf, you had fallen in with a landlord, who at the moment would condeſcend to *take the trouble* to procure you refreſhment after the family hour, and that no *pig*, or other trifling circumſtance called off his attention, he will ſit by your ſide, and enter in the moſt familiar manner into converſation; which is prefaced, of courſe, with a demand of your buſineſs, and ſo forth. He will then ſtart a political queſtion (for here every individual is a politician), force your anſwer, contradict, deny, and, finally, be ripe for a quarrel, ſhould you not acquieſce in all his opinions. When the homely meal is ſerved up, he will often place himſelf oppoſite to you at the table, at the ſame time declaring that "though he thought he had eaten a hearty dinner, yet he will pick a bit with you." Thus will he ſit, drinking out of your glaſs, and of the liquor you are to pay for, belching in your face, and committing other exceſſes ſtill more indelicate and diſguſting. Perfectly inattentive to your accommodation, and regardleſs of your appetite, he will dart his fork into the beſt of the diſh, and leave you to take the next cut. If you arrive at the dinner-hour, you are ſeated with "mine hoſteſs" and her dirty children, with whom you have often to ſcramble for a plate, and even the ſervants of the inn; for liberty and equality level all ranks upon the road, from the hoſt to the hoſtler. The children, imitative of their free and polite papa, will alſo ſeize your drink, ſlobber in it, and often ſnatch a dainty bit from your plate. This is eſteemed wit, and conſequently provokes a laugh, at the expence of thoſe who are paying for the board. No check muſt be given to theſe demonſtrations of unſophiſticated nature; for the ſmalleſt rebuke will bring down a ſevere animadverſion from the parent." P. 85.

The following are rather amuſing ſpecimens of the inſatiable curioſity, and ſelf-importance, of the Trans-Atlantic females.

"With the other ſex, whoſe curioſity is generally admitted in other countries to be by no means inferior to that of the men, you may naturally expect to fare no better. This I likewiſe found by manifold experience. One inſtance, which occurred during the excurſion deſcribed in this chapter, ſhall here ſuffice. Seeing a pleaſant little cottage on the river Connecticut, and underſtanding that it was to be let, I knocked at the door, which was opened by a woman, of whom I enquired the rent of the houſe.—"And where are you from?"—was the reply.—"Pray, madam," I again aſked, "is this houſe to be let?"—"Be you from New York or Boſton?" ſaid the inquiſitive dame. The

place

place was ſituated about half-way between thoſe two towns. Impatient at this mode of reply—"I'll thank you, madam," I repeated, "to acquaint me with the price demanded for this little place?"—"Pray what may you be?" rejoined ſhe, as if fully determined not to ſatisfy my enquiry till I had gratified her curioſity. I was not leſs reſolute than herſelf, and turned my back in diſguſt." P. 86.

"The arrogance of domeſtics in this land of republican liberty and equality, is particularly calculated to excite the aſtoniſhment of ſtrangers. To call perſons of this deſcription *ſervants*, or to ſpeak of their *maſter* or *miſtreſs*, is a grievous affront. Having called one day at the houſe of a gentleman of my acquaintance, on knocking at the door, it was opened by a ſervant-maid, whom I had never before ſeen, as ſhe had not been long in his family. The following is the dialogue, word for word, which took place on this occaſion:—"Is your maſter at home?"—"I have no maſter."—"Don't you live here?"—"I *ſtay* here."—"And who are you then?"—"Why, I am Mr. ——'s *help*. I'd have you to know, *man*, that I am no *ſarvant*; none but *negers* are *ſarvants*." P. 87.

With reſpect to the practice of *bundling*, which has long been aſcribed to the New Englanders, Mr. Janſon diſclaims all knowledge of it. This practice is ſaid to conſiſt in young men and women going to bed together with their clothes on, and without any harm enſuing. But while he denies having met with any thing of this kind in New England, he intimates that it has exiſted from time immemorial in Wales, in the Iſle of Portland, and in Holland! The chapter concludes with a lengthened detail of the tranſactions between the American government, and the French emiſſary, Genet, in the year 1793, taken from the newſpapers of the times.

Chapter XI. treats of the ſtate of religion in America, a ſubject of great importance and curioſity; and which merits an ampler inveſtigation than is here beſtowed upon it. The United States have now perſiſted for more than twenty years in the experiment of a ſeparation between church and ſtate; and are ſo far from relaxing in this ſyſtem, that Mr. Jefferſon, it ſeems, ſoon after his advancement to the preſidency, procured the entire abolition of the few remaining tithes of the epiſcopal Clergy, and the ſale of the church lands for the uſe of government. Here, therefore, all religious ſects are upon the ſame footing; there is no national church, nor any national encouragement for the ſupport of a religious eſtabliſhment. Churches are built, and ſupported, and preachers are maintained by voluntary contribution alone; and

whoever is diſinclined to this allotment of his property, may keep his money in his pocket without any queſtions being aſked. The conſequences of this exceſs of toleration and *liberality* are preciſely ſuch as might have been foreſeen. In many parts of the country, and with the riſing generation in particular, religion is entirely out of faſhion; churches are falling to decay, and no miniſters of the Goſpel are to be found. Infidelity ſtalks daringly abroad, and Chriſtianity has become a ſubject of mockery and deriſion. In thoſe diſtricts, which ſtill retain a religious ſpirit, canting ſuperſtition has taken place of ſound and rational piety! The pulpits are occupied by ignorant enthuſiaſts, who propagate their doctrines with a zeal proportionate to their abſurdity; and who, if they are followed and applauded by the multitude, have attained the extent of their wiſhes. Men of education and talents are deterred from devoting themſelves to a profeſſion which is productive neither of honour nor emolument: and a few of the gloomieſt and moſt deſpiſed ſects of Chriſtianity are alone in repute with that part of the American community which ever thinks of religion at all.

Of the neglect of religion in ſome parts of the United States, Mr. Janſon furniſhes us with the following proof.

"At Edenton, in North Carolina, the people are ſo far loſt to the ſenſe of religion, that they have ſuffered a handſome brick epiſcopalian church, the only place of public worſhip in the town, to fall into decay. In many parts of the ſouthern ſtates, there is a total neglect, not only of religious, but often of moral duties. The church-yard at Edenton is open to the carnivorous beaſts which prowl about that country; and when cattle have grazed, and hogs rooted in it, they retire to reſt in the neglected church. Having driven their miniſter away, the ceremony of marriage is performed by a juſtice of the peace, who having firſt freely indulged at the feſtive board of the happy couple, and generally late in the evening, hiccups over a few lines, and this ſerves as a bond for life. The baptiſm and the burial ſervice are diſpenſed with. This church was built and flouriſhed under the Britiſh government, when benevolent and ſpirited merchants gave a rank and conſequence to the town, when hoſpitality and unanimity ſpread their benign influence, and ſomewhat ameliorated an unfriendly clime, by the exerciſe of the ſocial and moral virtues." P. 103.

The Baptiſts and Methodiſts are the moſt prevailing religious orders in America. The following account is given by this author, of ſome public ſolemnities of theſe ſects.

"I was preſent at a baptiſm according, as they ſay, to the doctrine of Saint John, in Rhode Iſland. The day was one of the

the ſevereſt in the month of January, and in that part of the world it is in many degrees colder than in England. The thermometer was, at the time, 10 below 0.

"A concourſe of people near the water-ſide attracted my attention. I joined the crowd, and found that it was aſſembled to witneſs a baptiſm by immerſion. The ice, which was about a foot thick, had been cut through to the diſtance of twenty or thirty yards, but ſo intenſe was the froſt, that ſome of the *elect* were obliged, with poles and ſtaves, to keep the hallowed water from freezing. A few minutes would have cemented the whole again. In order to turn the hearts of unbelievers, and to reclaim ſuch as have gone aſtray, the baptiſts on theſe occaſions are particularly prolix. They aſſert that the ſpirit enures them to this rigid penance, making to them the day mild, and the water of the ſummer's temperature. I had waited for the end of the miniſter's exhortation, after which he was to lead his flock to the water, until my limbs ached with cold. At length the penitents appeared. They conſiſted of the members of the meeting, two and two; then followed the devotees, about twelve in number, of both ſexes, in long gowns, reſembling a *robe de chambre*. At the head of the noviciates was the prieſt, alternately praying and ſinging, in honour of Saint John the baptiſt: and thus, without ſlackening his pace, or altering his dreſs, he plunged into the freezing ſtream, till he was nearly breaſt-high in the water. His diſciples, with wonderful reſolution, hand in hand, followed; while the members who had already been purified by immerſion, ranged themſelves along the margin of the deep. The paſtor then turned round, and began a ſolemn exhortation on baptiſm, which continued a few minutes; a dreadful interval in his ſituation! He then ſeized the neareſt devotee, and with great dexterity immerſed him entirely in the water. Another ſhort prayer ſucceeded, then another immerſion; and this was repeated till the whole had thus received the holy ſacrament. They returned, giving thanks to God, after ſuffering the ſeverity of the freezing water, at ſuch a ſeaſon, about ten minutes.

"During this unnatural ceremony, I was no leſs entertained with the remarks of the ſpectators. One of them obſerved that, ſevere as the diſcipline was, they ſeldom took cold, or ſuffered ſubſequent bodily pains; adding, that their enthuſiaſm was ſo great, and their minds were wrought up to ſuch a degree of religious phrenzy, that no room was left for reflection, or ſenſe of danger. Another related a ſtory of a public baptiſm of this nature in Connecticut, which was attended with a fatal circumſtance. "It was about the ſame time of year," continued the narrator, (for the ſeverer the weather the greater their faith) "when I was preſent at one of theſe *duckings*, (as he termed it.) It was performed in a ſmall but rapid river, then covered with ice, except a place cut for the purpoſe. The miniſter, with his followers, advanced to the proper diſtance into the water: after

the uſual introductory prayer, being in the act of immerſing the firſt, he accidentally loſt his hold of the unfortunate perſon, who was in an inſtant carried down the ſtream, ſtill running under the ice, and irrecoverably loſt. The good man finding his ſubject gone, with a happy ſerenity of mind exclaimed, "The Lord hath given, the Lord hath taken way, bleſſed be the name of the Lord: come another of you, my children." The remainder, aſtoniſhed and confounded, loſt their faith, and fled.

"A third ſpectator declared, that one of his relations, an elderly man, had ſuddenly become a frequenter of the baptiſt meetings, and offered himſelf a candidate for a place among the elect. The penance neceſſary to endure is ſevere, and the probation arduous, before the repentant ſinner can paſs the ordeal of the miniſters and elders. The old man had, it ſeems, obtained the bleſſed ſanction, and a diſtant day was appointed for his regeneration by baptiſm. Upon reflection, finding that it would happen in the greateſt ſeverity of winter, at the next meeting he petitioned that the ceremony might take place in warmer weather: alledging, that it would certainly prove his death to be put under water in time of froſt and ſnow. The congregation murmured, while the prieſt, without a reply, read his ſentence of excommunication, with the moſt ſevere anathemas on his head as an unbeliever, poſſeſſing neither faith nor the holy ſpirit; and never could he recover the effects of his indiſcretion, or be again admitted into the number of the elect.

"The methodiſts aſſemble in the ſummer ſeaſon in ſurprizing numbers, in different parts of the United States. Theſe are called camp-meetings, and converts will travel to attend them ſeveral hundred miles. A place is fixed upon at a convocation of the preachers, at which their biſhop ſometimes preſides, and a diſtant time appointed for theſe meetings, which alſo draw together the neighbouring inhabitants for a conſiderable diſtance from motives of curioſity. They ſometimes continue during a fortnight, and this time is paſſed in the field, in prayer. They bring with them proviſions, tents, or blankets, and ſupport the numerous body of preachers, who continue bawling to the people in turns, day and night. When ſigns of converſion begin to be manifeſt, ſeveral preachers crowd round the object, exhorting a continuance of the efforts of the ſpirit, and diſplaying, in the moſt frightful images, the horrours which attend ſuch as do not come unto them. The ſigns of regeneration are diſplayed in the moſt extravagant ſymptoms. I have ſeen women jumping, ſtriking, and kicking, like raving maniacs; while the ſurrounding believers could not keep them in poſtures of decency. This continues till the convert is entirely exhauſted; but they conſider the greater the reſiſtance the more the faith; and thus they are admitted into what they term the *ſociety*. The men under the agony of converſion, find it ſufficient to expreſs their contrition by loud groans, with hands claſped and eyes cloſed. The following

lowing is an exact copy of an advertiſement of a camp-meeting, taken from a newſpaper printed at Trenton, in New Jerſey.

"CAMP-MEETING.

"The public is hereby informed, that a Camp-Meeting will be held near Mr. Minard Farley's, in a grove, about a quarter of a mile from New Germantown, in Hunterdon County. To commence on Saturday, the 29th of September, and to continue three days, under the ſuperintendence of the miniſters of the methodiſt church.

"As camp-meetings are generally attended by ſeveral thouſands from far and near, and commonly continue day and night, it will be beſt for thoſe who may come a diſtance to bring proviſion for themſelves and horſes if poſſible, and to tarry on the ground till the meeting ends.

"All friendly miniſters, and praying people, are invited to attend ſaid meeting.

"THOMAS WARE,
"JOSEPH TOTTEN.

"*Trenton, Sept.* 10, 1804." P. 104.

This picture of the ſtate of religion in America certainly offers no inducement to other nations to adopt her example, in aboliſhing every religious eſtabliſhment.

[*To be concluded in our next.*]

ART. IV. *Specimens of Engliſh Proſe Writers, from the earlieſt Times to the Cloſe of the Seventeenth Century, with Sketches biographical and literary, including an Account of Books as well as of their Authors; with occaſional Criticiſms, &c. By George Burnett, late of Baliol College, Oxford.* 3 vols. 1l. 7s. pp. 1518. Longman and Co. 1807.

THIS is another imitation of Mr. Ellis's Specimens of Early Engliſh Poets, "of which work," Mr. Burnett ſays, "it may be conſidered in ſome ſort as forming the counterpart." In *ſome ſort* we agree with him, and may add, that if he had taken a little more time, with the diligence which he appears to have employed on the firſt two volumes, he might have accompliſhed a very uſeful and intereſting ſeries of ſpecimens. He confeſſes, however, that he does not preſent theſe volumes as a work of much reſearch; that he has examined ſcarcely at all into MS. ſtores; and has been more ſolicitous to give an account of authors who poſſeſs a permanent

manent value, than of productions valuable only as *curious* relics of paſt literary ages; and he concludes his prefatory addreſs by admitting, with due humility, that "in a work of this kind fame is entirely out of the queſtion; and that, if the public ſhall think proper to call for a ſecond edition, he will readily adopt any ſuggeſtion, either from friend or ſtranger, which in his opinion can add either to its utility or entertainment."

As we clearly think his work capable of improvement, he is heartily welcome to ſuch ſuggeſtions as may occur in the following ſketch of its contents.

His ſpecimens commence with the reign of EDWARD III. which preſents us with Sir *John Mandeville* only; RICHARD II. *Treviſa*, the tranſlator of the Polychronicon, in whoſe article we find an original ſtory of witchcraft, by Mr. Burnett, which we would recommend to be omitted. *Wickliffe* and *Chaucer*, the latter taken very inconſiderately from Godwin's overgrown romance. Under HENRY VI. we have Biſhop *Pecock*, Sir *John Forteſcue*, and extracts from Sir John Fenn's Letters, publiſhed in 1787, an obvious breach of Mr. Burnett's plan, the conſequences of which we need not point out: *Caxton*, to whoſe hiſtory is prefixed a brief and well-written view of the literature of France: the *Chronicles* of *England*, and the *Golden Legend*. RICHARD III's reign yields only the *Book* of the *Order* of *Chivalry*, and *Morte Arthur*. Under HENRY VII. we have the Book of the Feats of Arms and of Chivalry, by Chriſtian (or rather Chriſtine) of Piſa, concerning whom Mr. Burnett might have found ſome information in Lord Orford's Royal and Noble Authors; *Anthony Widville*, Lord *Rivers*. Under this reign alſo Mr. Burnett preſents his readers with a diſſertation on the old romances, compiled from various authors, whoſe opinions are judiciouſly combined, but perhaps too implicitly adopted.

"Romances not only merit attention, as enabling us to enter into the feelings and ſentiments of our anceſtors—a circumſtance in itſelf curious, and even neceſſary to a complete knowledge of the hiſtory of paſt ages: they may ſtill be ſucceſsfully employed to awaken the mind—to inſpire genius; and when this effect is produced, the power thus created may be eaſily made to bear on any point deſired." P. 289.

All this is doubtful. Romances were certainly the amuſement of unenlightened ages, but how far they exhibit either the real feelings or ſentiments of our anceſtors we cannot aſcertain. It is certain that the real hiſtory of thoſe times,

as

as far as we can find, preſents us with no examples of extraordinary virtue or valour (ſuch as theſe romances contain) that are not to be found in modern times. It is evident, however, that romances were the popular books of thoſe comparatively dark and ignorant ages, and it is a queſtion worth aſking in our days, of what the growing taſte among us for ſuch romances, or imitations of them, is a ſign? and why, after being ſurfeited with our own novels, it becomes neceſſary to modernize Amadis de Gaul, Palmerin of England, &c.?

Under HENRY VII. alſo this author claſſes *Fabian*, and, what is more important, a diſcuſſion on the revival of claſſical learning. In the reign of HENRY VIII. we have Lord *Berners'* tranſlation of Froiſſart; *Fiſher*, Biſhop of Rocheſter; Sir *Thomas More*, *Leland*, *Harding*, the chronicler, but who has no fair title to be introduced here, as his Chronicle is written in metre; *Hall*, *Tyndale*, *Coverdale*, *Rogers*, with a ſhort narrative reſpecting the tranſlations of the Bible, which alone, in our opinion, would exhibit an excellent ſketch of the progreſs of the Engliſh language from Wickliffe to James I. *Latimer*, whoſe ſermons afford ſome very characteriſtic extracts. Perhaps our female readers will like to know what was ſaid of their anceſtors' dreſs by ſo obſervant a critic on faſhions.

"In another ſermon he addreſſes the ladies in a manner perhaps not over-gallant, and declaims againſt the vices of the age in general.

"As it is a part of your penance, ye women, to travail in bearing your children: for * it is a part of your penance to be ſubject unto your huſbands; ye are underlings, and muſt be obedient. But this is now made a trifle and a ſmall matter. And yet it is a ſad matter; a godly matter, a ghoſtly matter, and matter of damnation and ſalvation. And Paul ſaith that a woman ought to have a power on her head. What is this to have a power on her head? It is a manner of ſpeaking of the Scripture; and to have a power on her head, is to have a ſign and token of power, which is by covering of her head, declaring that ſhe hath a ſuperior above her, by whom ſhe ought to be ruled and ordered. For ſhe is not immediately under God, but mediately. For by this injunction, their huſband is their head under God, and they ſubjects to their huſbands. But this power that ſome of them have, is diſguiſed *gear* and ſtrange faſhions. They muſt wear French hoods, and I cannot tell you what to call it. And when they make them ready, and come to the covering of their head, they will call and ſay, give me my French hood,

* *So*, in the original, as the ſenſe requires.—*Rev.*

and

and give me my bonnet, or my cap, and ſo forth. I would wiſh that the women would call the covering of their heads by the terms of the Scriptures. As when ſhe would have her cap, I would ſhe ſhould ſay, Give me my power. I would they would learn to ſpeak, as the Holy Ghoſt ſpeaketh, and call it but ſuch a name as St. Paul doth. I would they would, (as they have much preaching) when they put un their cap, I would they would have this meditation: I am now putting on my power upon my head. If they had this thought in their minds, they would not make ſo much pranking up of themſelves as they do now a-days. But now here is a vengeance devil: we muſt have one power from Turkey of velvet, and gay it muſt be—far ſet, dear bought; and when it cometh it is a falſe ſign. I had rather have a true Engliſh ſign, than a falſe ſign from Turkey. It is a falſe ſign when it converteth not their heads as it ſhould do. For if they would keep it under the power as they ought to do, there ſhould not any ſuch thuſſockes nor tufts to be ſeen as there be, nor ſuch laying out of the hair, nor braiding to have it open. I would marvel of it, how it ſhould come to be ſo abuſed, and ſo far out of order, ſaving that I know by experience, that many would be ruled by their huſbands, as they ought to be. I have been deſired to exhort ſome, and with ſome I could do little in that matter. But there be now many *Adams* that will not diſpleaſe their wives, but will in this behalf let them have all their own minds, and do as them liſteth. And ſome others again there be now a-days that will defend it, and ſay it may be ſuffered well enough, becauſe it is not expreſſed in Scripture, nor ſpoken of by name. Though we have not expreſs mention in Scripture againſt ſuch laying out of the hair in thuſſockes and tufts, yet we have in Scripture expreſs mention *de tortis crinibus*, of writhen hair, that is *for the nouce* * forced to curl. But of theſe *thuſſockes* that are laid out now a-days, there is no mention made in Scriptures, becauſe they were not uſed in Scripture time. They were not yet come to be ſo far out of order, as to lay out ſuch thuſſockes and tufts. But I will tell thee, if thou wilt needs lay it out, or if thou wilt needs ſhew thy hair, and have it ſeen, go and poll thy head, or round it, as men do: for to what purpoſe is it to pull it out ſo, and to lay it out? Some do it (ſay they) of a ſimplicity. Some do it of a pride. And ſome of other cauſes. But they do it becauſe they will be quarter-maſter with their huſbands. Quarter-maſter? Nay, half-maſters: yea, ſome of them will be whole-maſters, and rule the roaſt as they liſt themſelves. But theſe defenders of it will not have it evil, becauſe it is not ſpoken of in Scripture. But there be other things as evil as this, which are not ſpoken of in Scripture expreſsly, but they are implied in Scripture, as well as though they were

* *for the nouce*—on purpoſe; *per* force. This expreſſion is ſtill uſed in Norfolk in the ſame ſenſe.

expreſsly

expreſsly ſpoken of. For the prophet Eſay ſaith, *Væ qui conſurgitis mane ad comeſſandum, ad ebrietatem ſectandam, et potando uſque ad veſperum, ut vino æſtuetis.* Wo unto you that riſe early in the morning and go to drinking until night, that ye might ſwim in wine.

" This is the Scripture againſt banquetting and drunkenneſs. But now they banquet all night, and lie a-bed in the day time till noon, and the Scripture ſpeaketh nothing of that. But what then? The devil hath his purpoſe this way, as well as the other; he hath his purpoſe as well by revelling and keeping ill rule all night, as by riſing early in the morning and banquetting all day. So the devil hath his purpoſe both ways. Ye noble men, ye great men, I wot not what rule ye keep: for God's ſake hear the complaints and ſuits of the poor. Many complain againſt you, that ye lie a-bed till eight, or nine, or ten of the clock. I cannot tell what revel ye have over night, whether in banquetting, or dicing, or carding, or how it is. But in the morning, when the poor ſuitors come to your houſes, ye cannot be ſpoken withal, they are kept ſometimes without your gates, or if they be let into the hall or ſome outer chamber, out cometh one or other, Sir, ye cannot ſpeak with my lord yet, my lord is aſleep, or he hath buſineſs of the king's all night, &c. and thus poor ſuitors are driven off from day to day, that they cannot ſpeak with you in three or four days, yea, a whole month—what ſhall I ſay more? A whole year ſometimes ere they can come to your ſpeech, to be heard of you. For God's love, look better to it; ſpeak with poor men when they come to your houſes, and diſpatch poor ſuitors, as indeed ſome noblemen do, and would Chriſt that all noblemen would ſo do."

" Afterwards adverting to the nativity, he ſays:

" I warrant you there was many a jolly damſel at that time in *Bethlem*, yet amongſt them all there was not one found that would humble herſelf ſo much, as once to go ſee poor Mary in the ſtable, and to comfort her. No, no; they were too fine to take ſuch pains. I warrant you they had their bracelets, and verdingals, and were trimmed with all manner of fine and coſtly raiment, like as there be many now a-days amongſt us, which ſtudy nothing elſe but how they may deviſe fine raiment, and in the mean ſeaſon, they ſuffer poor Mary to lie in the ſtable; that is to ſay, the poor people of God they ſuffer to periſh for lack of neceſſaries.

" But what was her ſwaddling clothes wherein ſhe laid the King of Heaven and Earth? No doubt it was poor *gear*; peradventure it was her kerchief which ſhe took from her head, or ſuch like *gear:* for I think Mary had not much fine linen; ſhe was not trimmed up as our women be now a-days. I think indeed Mary had never a verdingal, for ſhe uſed no ſuch ſuperfluities as our fine damſels do now a-days: for in the old time women were content with honeſt and ſimple garments. Now they have found out

theſe

theſe roundabouts; they were not invented then; the devil was not ſo cunning to make ſuch *gear*; he found it out afterward. Therefore Mary had it not. I will ſay this, and yet not judge other folks' hearts, but only ſpeak after daily appearance and experience: no doubt it is nothing but a token of pride to wear ſuch verdingals, and therefore I think that every godly woman ſhould ſet them aſide. It was not for nought that St. Paul advertiſed all women to give a good example of ſadneſs, ſoberneſs, and godlineſs, in ſetting aſide all wantonneſs and pride. And he ſpeaketh of ſuch manner of pride as was uſed in his time: *non tortis crinibus*, not with laying out the hair artificially: *non plicatura capillorum*, not with laying out the thuſſockes. I doubt not but if verdingals had been uſed at that time, St. Paul would have ſpoken againſt them too, like as he ſpake againſt other things which women uſed at that time, to ſhew their wantonneſs and fooliſhneſs. Therefore, as I ſaid before, ſeeing that God abhorreth all pride (and verdingals are nothing but an inſtrument of pride) I would wiſh that women would follow the counſel of St. Paul, and ſet aſide ſuch gorgeous apparel, and rather ſtudy to pleaſe God, than to ſet their mind upon pride: or elſe, when they will not follow the counſel of St. Paul, let them ſcrape out thoſe words wherewith he forbiddeth them their proudneſs, otherwiſe the words of St. Paul will condemn them at the laſt day. I ſay no more; wiſe folks will do wiſely. The words of St. Paul were not written for nothing: if they will do after his mind, they muſt ſet aſide their fooliſh verdingals: but if they will go forward in their fooliſhneſs and pride, the reward which they ſhall have at the end, ſhall not be taken from them." Vol. I. P. 469.

Latimer was leſs a man of learning than any of the contemporary prelates, but his talents were probably more *popular:* this kind of quibbling about matters too mean to be introduced in the pulpit will to this day confer the character of a *popular preacher* among the lower claſs. We cannot therefore agree with Mr. Burnett, that "Cranmer conſpired with his brother martyr, Latimer, to introduce a more *rational* and plain manner of preaching;" nor can we approve his paſſing over Cranmer's writings, ſo ſuperior in themſelves and ſo important in their conſequences. But of *omiſſions* hereafter.

Under EDWARD VI. Mr. Burnett has enumerated Biſhop *Gardiner*; the Complaynt of Scotland, written by Wedderburn, or Inglis, or Lindſay, but ſurely by no *Engliſh* author; Biſhop *Barlowe*; Sir *John Cheke*, one of thoſe early ſcholars on whoſe hiſtory the reſearcher into literature reſts with peculiar ſatisfaction; his *Engliſh* works, however, are the *pars minima* of his merit. In Queen MARY's time we have only *Wilſon*,

the ambaſſador, and *Graſton*, the printer and chronicler. In her ſiſter's more glorious reign we have *Aſcham*; *Fox*, the martyrologiſt, whoſe character Mr. Burnett ſeems to have taken from ſome popiſh biographer. That he is "*in general* a weak and prejudiced writer" is a calumny of our own days, in which ſome perſons have thought proper to ſhow an extraordinary partiality for the Roman Catholic religion; and that his hiſtory contains *ſeveral* accounts of the martyrdom of perſons who were afterwards found alive, is one of thoſe looſe aſſertions for which there is no good authority. And here, by the way, we would aſk in what ſchool Mr. Burnett learned that a diſpute about the immaculate conception is a *frivolous* diſpute?

Under this reign alſo we have *Holinſhed*, whoſe Chronicles the ſpirit of the London Bookſellers is rendering a parlour book again; and Sir Philip *Sidney*, whoſe Arcadia might have been defended without a petulant and unjuſt attack on Mr. Todd, the acute and judicious editor of Spenſer. *Spenſer* follows next, on account of his tract on Ireland, which, however, is more valuable for matter than for ſtyle. It is an extraordinary circumſtance in the hiſtory of language, that proſe ſhould be ſo far behind poetry in elegance; that what was common ſhould be leſs cultivated than what was rare; that what was daily undergoing a poliſh by frequent uſe ſhould yet remain more rugged than what was the province of the gifted few. But ſuch was the caſe with Engliſh proſe almoſt to the reign of Queen Anne.

Elizabeth's reign was farther enlightened by Sir Walter *Ralegh*, John *Lilly*, Cecil, Lord *Burleigh*, honeſt John *Stow*, *Knolles*, *Agard*, *Camden*, in whoſe writings, however, there is nothing that marks the progreſs of ſtyle. *Hooker*, himſelf a hoſt, whoſe article, as well as that of Camden, Mr. Burnett has improved by extracts from Mr. Beloe's Anecdotes. We cannot reſiſt giving Mr. Burnett's character of Eccleſiaſtical Polity, from whatever ſource borrowed.

"Eccleſiaſtical Polity contains the moſt profound, and the ableſt defence of eccleſiaſtical eſtabliſhments, which has ever appeared, and diſplays powers of reaſoning of the firſt order, joined with an extent of learning rarely attained. With his own party, it gained the author an unbounded reputation, both at home and abroad; and even with his antagoniſts, the puritans, his profound learning, his talents, and unexampled candour, were objects of reſpect and admiration. Though it would be going too far to ſay that Hooker ſettled the controverſy between the Puritans and the Church of England, it may be affirmed with truth, that no champion of equal ability was found to enter the

liſts

liſts in defence of the oppoſite cauſe. The ſtyle of this work, too, poſſeſſes ſome of the higheſt characteriſtics. It is perſpicuous, forcible, and manly; and evidently flows from the pure ſource of an ingenuous and upright mind.

"I conſider the Eccleſiaſtical Polity as by far the moſt important work which had appeared prior to Lord Bacon. For extent and variety of learning, it is without a rival. There is no ſingle book, which reſulted from the reformation, to which the following aſſertion of M. Villers * is ſo ſtrictly applicable. After taking a view of the progreſs of knowledge conſequent upon the reformation, he remarks, 'Whoever wiſhes to be inſtructed in hiſtory, in claſſical literature, and philoſophy, can chuſe nothing better than a courſe of proteſtant theology.'

"Accordingly, the work of Hooker is not to be regarded ſimply as a theological treatiſe, on a ſubject about which men's minds are pretty well ſettled in modern times. The author, in his zeal to eſtabliſh his main point, and from his anxiety to diſtinguiſh what is *human* from what is *divine*, is led to examine into the principles of moral duty, and the laws of ſocial union! and hence we find him frequently referred to, by ſubſequent writers, as authority for moral and political principles. No wonder, therefore, that Pope Clement VIII. after the firſt book only had been read to him, ſhould exclaim—'There is no learning that this man has not ſearched into.' As a compoſition too, it preſents the firſt example in the language, of ſtrict methodical arrangement, and of clear logical reaſoning." Vol. II. P. 311.

Under JAMES I. we have *Bacon*, *Speed*, *Daniel*, *Spelman*, *Andrews*, *Donne*, *Ben Jonſon*, Sir Robert *Cotton*, *Purchas*, *Burton*, *Selden*, and the Monarch himſelf. The ſecond volume concludes this reign, to which is very properly appended a gloſſary.

Vol. 3 begins with CHARLES I. and the Commonwealth. This period is prefaced by ſome remarks on the general ſtate of politics and religion, in which are a few expreſſions that might be changed for better. We hear of Archbiſhop Laud's *abſurd* attempt to eſtabliſh uniformity of religious worſhip in the three kingdoms; but what was there abſurd in the *attempt?* This prelate is likewiſe claſſed among *religious enthuſiaſts*, becauſe he wrote a diary of his life. The writers from whoſe works ſpecimens are produced, are Biſhop *Hall*, Lord *Cherbury*, whoſe life is ſaid to have been firſt printed in 1792 inſtead of 1770; *Hobbes*, whom Mr. Burnett admires ſo much as to aſſert, that "his memory has

"* Eſſay on the Spirit and Influence of the Reformation by Luther, &c."

been traduced and blackened by the misrepresentations of *bigotry*." We would not willingly misrepresent Mr. Burnett's principles, but as he professes to be only a compiler, we suspect he has been misled by some improper authority. It is incontestible that Hobbes's writings strike at the foundation of all religion, both natural and revealed, and on this account we could have wished that Mr. Burnett had been more sparing of his extracts. *May* the poet, but here the historian; Bishop Jeremy *Taylor*; *Lilly* the astrologer, a preposterous addition to such a list; *Whitelocke*, whose writings are oddly enough *specified* by a speech of Oliver Cromwell's of unusual length; Sir Thomas *Brown*, Lord *Brooke*, *Fuller*, *Milton*, *Clarendon*, *Howel*, *Harrington*, *Cleveland*, *Cowley*, Algernon *Sidney*, from whose politics this compiler has drawn more than was necessary as to style, or reasonable as to matter.

In CHARLES II.'s reign we have *Quarles*, Isaac *Walton*, *L'Estrange*, said here "to be famous as the editor of the first newspaper in England, begun in 1663;" a strange mistake, as there were an hundred newspapers before this, commencing from the year 1640; Andrew *Marvel*, Owen *Feltham*, "France to the Life," an anonymous pamphlet, very injudiciously introduced, if we understand Mr. Burnett's plan; *Boyle*, *Barrow*, *Bunyan*, Sir William *Temple*, *Tillotson*, Thomas *Burnet*, *Sherlock*, *Dryden*, *South*, at the end of which we are sorry to find the profane and indecent ballad of a "Dean and a Prebendary;" *Barclay* the quaker, and Tom *Brown*.—Under JAMES II. we have only Lady *Russel's* Letters; and under WILLIAM and MARY, LOCKE and Bishop *Burnett*.

Having incidentally offered some objections, and suggested some improvements to this work, we have only to add more generally, that the chief defect is what will readily occur to every person acquainted with the literary history of the sixteenth and seventeeth centuries, namely, the omission of many writers of equal distinction with those introduced. We at first intended to have given a list of these omissions, but as we advanced to the times of Charles I. and II. we found them so many that our leisure would not permit us to proceed farther. We shall therefore give only the following list, chiefly from memory, as a *specimen* of Mr. Burnett's oversights: Dean Colet, Dr. Borde, Cranmer and Parker, Archbishops; Sandys the traveller, Bishop Jewell, Dean Nowell, Dr. Bulleyne, George Gascoigne, Green (the poet and prose writer), Bishops King, Babington

ton, Godwin, Overall, Lake, and Carleton; Dean Boys, Dr. Willet, Preſton, Sibbes, Taylor, Aviary; Drs. Deniſon, Slater and Sutton; Bolton and Stock, the puritans, Dod, Hilderſham, Broughton; the lawyers Coke and Ley; Sir John Hayward, Wynn, Norden, Segar, Roe, Coryate, Lithgow, &c. &c. &c. &c. Had we gone on with Charles II. and James II. our liſt had been much greater.

If Mr. Burnett be of opinion that we are laying a burthen on him too heavy for one pair of ſhoulders, the fault is not ours; for complete ſpecimens of the Engliſh proſe writers, from the earlieſt times to the concluſion of the ſeventeenth century, can never be the production of any one man, were he to devote his whole life to it, and be the moſt inſatiable *helluo librorum* that ever exiſted. We are inclined, however, to praiſe what Mr. Burnett has done; in the early part of his labours he ſhows great judgment in ſelecting his hiſtorical matter, as well as in his extracts; it is only when he comes to the vaſt maſs of writers from James I. to James II. that he fails in regularity of plan, and all his reſolutions are loſt in the abundance of his materials. Mr. Ellis has ſomething to anſwer for; not certainly becauſe he gave the world his judicious ſpecimens of the ancient poets, but becauſe he did not inform young authors who might wiſh to tread in his ſteps, that poetry and proſe are different things; and that the progreſs of the latter may be the ſubject of a grammatical or rhetorical diſcuſſion, but cannot afford materials for a hiſtory, of which the proſe writers of all ages are to be the heroes.

ART. V. *Notes on all the Books of Scripture, &c.*

[*Concluded from p.* 510.]

OF the book of Deuteronomy Dr. P. ſays, "It is the addreſs of an aged parent to his family, the affection and earneſtneſs with which it is written making it peculiarly intereſting; to my feelings no writings have ſo much of what is called *pathos*."—In this we cordially agree with him. On ch. xxxiv. 10. ſpeaking of the ſuperiority of Moſes over the other Jewiſh prophets, he adds:

"But Jeſus ſeems to have had a ſtill more intimate kind of communication with God than even Moſes, without any articulate voice or viſion, in *ſome* manner *of which we have no information*, in a general way he *ſeems* to have performed his miracles as by a *power lodged in himſelf*; and it *only* appears from what he ſaid

ſaid at the reſurrection of Lazarus, that mental prayer *always* preceded the working of his miracles, and by his general declaration, that of himſelf he could do nothing, but that the Father who was in, *or with* him, did theſe works."

We fear that here he made an inconcluſive inference, reſpecting the original dignity of Chriſt. To the book of *Deuteronomy* is annexed a Diſſertation, to ſhow how the Moſaic inſtitutions differed from thoſe of the Egyptian and other ancient nations; and that being ſo much ſuperior, they could not have been deviſed by Moſes himſelf, but were evidently dictated by the Supreme Being.

"Nothing," he concludes, "can be ſaid of Mr. *Langles* and others, who aſſert that the books of Moſes were copied, or in any way derived, from the works of other eaſtern nations, more favourable than that they had never read them."

From Dr. P.'s note on Joſhua, ch. x. 10. we collect that as a philoſopher, he was inclined to agree with thoſe who have judged the ſtones that have fallen from the atmoſphere, at various times, and which have lately engaged ſo much the attention of naturaliſts, to be volcanic productions ejected from the moon.

We have nothing particularly to notice, from this part, till we get to the 2d book of Kings, ch. xi. 11. where we have the following odd and incautious remark.

"This is a ſecond and the laſt inſtance of a perſon tranſlated into another life, without dying, though it was perhaps the caſe with Moſes: where theſe perſons, *or our Saviour*, who was raiſed from the dead, now are, or how they are employed, is altogether unknown. But *as it cannot be ſuppoſed* that they have any relation to any other world or planet, they are no doubt in this!"

In the note on Daniel x. 20. Dr. P. alſo throws out an idea that the angels who are repreſented at various times to have appeared, were men in the ſame ſtate with Jeſus, and that Michael might poſſibly be Moſes.

Great care is taken throughout the whole of theſe notes, to prove that the ancient Hebrews had a knowledge of a future ſtate, and to overthrow the commonly received opinions of the exiſtence of an Evil Being, and of an immaterial ſoul in man; but as Dr. P. has treated of theſe ſubjects much more at large in other publications, and our limits forbid our entering into ſuch diſcuſſions, we ſhall only notice them with this remark, that while we agree with him in regard to the former, our faith in the latter is not by any means ſhaken by any arguments adduced againſt them in this work.

Dr. P. has very high ideas of the peculiar ſublimity of many of the Pſalms, but he is very unwilling to admit that any of them had an original reference to our Saviour, though he acknowledges that ſome were *literally* fulfilled in the caſe of our bleſſed Lord, and only *figuratively* in that of David.

Dr. P. conceives that the xviiith chapter of Iſaiah is unqueſtionably to be connected with that prophecy in the preceding chapter concerning Damaſcus, and that it does not refer to Egypt, as has been generally ſuppoſed; he agrees however that it has a manifeſt reference to the final reſtoration of the Jews. Dr. P. ſeems carefully to avoid *ſome* of the moſt evident prophecies of our Saviour in this book; he does not even appear to acknowledge him to be the proper object of that celebrated prophecy in the LIIId chapter, and it is remarkable that no notice is taken of the 4th, 5th, and 7th verſes of that very ſtriking portion of ſcripture.

In his remarks on the xxxixth of Ezekiel, 17. Dr. P. very properly expoſes the perverſeneſs and diſingenuouſneſs of Voltaire in his conſtruction of the paſſage.

"This is fine imagery, an invitation to the beaſts and birds of prey to come and feaſt on the carcaſes of the ſlain. But what muſt we ſay to the prejudice and malice of Voltaire, who could from this paſſage infer that the Jews were *cannibals*, and that the invitation was addreſſed to *them*; and who when the true ſenſe was pointed out to him, could maintain that it was ambiguous, and that it would admit of *his* conſtruction?"

On Joel ii. 30. Dr. P. obſerves,

"This ſeems to be a figurative deſcription of the great revolution, attended with much bloodſhed, that is to precede the reſtoration of the Jews; *ſuch as is perhaps now taking place in Europe.*"

Dr. P. ſeems to have been much inclined to give this interpretation to the extraordinary events of theſe remarkable times, and he expreſſes it to be his ſtrong conviction that heavy judgments will be inflicted on thoſe nations that have particularly oppreſſed the Jews. Upon which ſubject we have lately read ſome very ſenſible remarks in Mr. Witherby's "Attempt to remove Prejudices concerning the Jewiſh nation," on which we ſhall ſoon publiſh our remarks.

Dr. P. is unwilling to admit the Meſſiah to have been intended by "the deſire of all nations," *Haggai* ii. 7. but the reaſons he ſtates are curious; firſt, that the Meſſiah could not properly be ſaid to be the deſire of any other nation than the Jews; and ſecondly, that the glory of *his* preſence could not be greater than that of the Shechinah, the *token* of the

the divine preſence. But undoubtedly the Meſſiah was to be as much a light to lighten the Gentiles, as the glory of Iſrael; and though the ſecond reaſon may appear plauſible to an Unitarian, it undoubtedly renders the prophecy a powerful evidence in ſupport of the divinity of Chriſt; inaſmuch as the *real* preſence muſt exceed the *ſymbolic*.

We are now arrived at the end of the two firſt volumes; and at the termination of the commentaries or annotations on the Old Teſtament. The reader who has any recollection of the religious opinions of the author will readily anticipate the continual attempts made in the Notes on the New Teſtament to get rid of the doctrines of the Trinity, and atonement by the blood of Chriſt. It will be impoſſible for us to notice the many paſſages in which theſe great truths have been held to be conveyed, and which are therefore in our eſtimation entirely miſrepreſented. References are continually made to the Theological Repoſitory, where the author's opinions being more fully ſtated, and ſupported by all the weight of argument he could apply to the ſeveral ſubjects diſcuſſed, have heretofore engaged the attention of the moſt celebrated biblical ſcholars and critics of the age.

The Notes on the Evangelical Writers are in the order of the doctor's own "*Harmony of the Goſpels;*" from whence alſo are inſerted paraphraſes of the diſcourſes of our Saviour recorded by St. John, and of many of the Epiſtles. To ſeveral of theſe paraphraſes we can by no means give our aſſent, as they certainly appear to us to be no better than *perverſions* of the text; it would be endleſs to attempt in ſuch a work as this to ſet theſe matters right, and we are almoſt compelled, from the multiplicity of remarks that appear to us objectionable, to confine ourſelves to one general expreſſion of diſſent as to all thoſe paſſages that bear a reference to the perſon and character of our bleſſed Lord, and the nature and deſign of his miniſtry and paſſion. A few things however we ſhall notice as we paſs along.

The beginning of the Goſpel of St. John is of courſe entirely referred to the Evangeliſt's ſtrong deſire to oppoſe the Gnoſtic and Platonic errors, though we cannot help agreeing with Dr. Doddridge in thinking that his adoption of their terms for this purpoſe would rather have been laying a ſtumbling block in their way. The co-eternity and perſonality of the divine Logos, as well as his incarnation, are ſo plainly expreſſed by St. John, that we cannot wonder that every attempt ſhould be made by Unitarians to get rid of the literal terms, and to find ſome plauſible excuſe for the Evangeliſt's adoption of them; how freely they convert any terms to their

own meaning, has been often ſhown by many excellent writers, and we have a ſtriking example of this in the following paraphraſe on the 15th verſe of this firſt chapter of St. John.

" It was to him that St. John referred when he proclaimed ſaying, this was he of whom I ſpake, he that cometh after me is is preferred before me, *For he was before me, that is,* My chief, and him to whom I *am* ſubſervient."

It is well known that Socinians and Unitarians have always been puzzled to know when our Lord was in heaven with God, and fully inſtructed in his will; Dr. P., by an *eaſy* hypotheſis as he calls it, has ſolved this difficulty; it ſeems it happened during his forty days ſojournment in the wilderneſs, when being " without food, and probably alſo without ſleep," he imagined himſelf to be in what is commonly called *heaven*, where God is ſuppoſed to reſide. And to this it is likely he alluded, when he ſaid " he had come down from heaven, and was to aſcend up to where he had been before." This is Dr. P.'s *eaſy* hypotheſis; and we muſt really admit it to be quite as eaſy as the conceit of *Schlictingius* of Chriſt's being taken up into heaven to be inſtructed in the will of God, and being ſent down again to declare it to the world. But no eaſier certainly. The repreſentation that is given of Satan, Dr. P. pronounces to be a mere allegory, and in ſo doing has a double aim, firſt to get rid of the perſonality of the evil ſpirit, and through that of the perſonality of the Holy Ghoſt. For after contending that the Devil has no real exiſtence,

" As many perſons," ſays the doctor, " will after all think it unnatural to ſuppoſe that ſpeech and action ſhould be aſcribed to a mere allegorical perſon, *let them conſider* in what manner the *Comforter*, or Spirit of God, is deſcribed by *our Saviour*. For *in his repreſentation*, words and actions are aſcribed to him, *as if he had been a real perſon*, diſtinct from God whoſe Spirit he is;" and in proof of this he cites John xiv. 26, and xvi. 13, 14. It is true indeed Dr. P. ſubjoins, " Notwithſtanding this *ſtrongly figurative* language, it is evident from the apoſtle Paul, 1 Cor. ii. 11, that the Spirit of God is no more a being diſtinct from God, than the ſpirit of man is a being diſtinct from man."

But indeed this is *not ſo evident* from the paſſage referred to, or if it did appear to be the ſenſe of that verſe, the verſe preceding might ſerve to help us to a different underſtanding of it, where it is ſaid, " But *God* hath revealed them to us *by his Spirit:* For *the Spirit* ſearcheth all things, yea the deep

deep things *of God.*" Dr. P. often directs us to obſerve that Chriſt *muſt be* a diſtinct being from God, becauſe God is repreſented to have *ſent* him to inſtruct the world; but when we read of his ſending his Holy Spirit, ſo far from this being any token of a diſtinction, it is plainly figurative, and implies no diſtinction whatſoever.—At p. 73, we have a pretty confident reference made to the hiſtory of the temptation in the wilderneſs, *as interpreted by Dr. P.* and are poſitively told, that whatever our Saviour is repreſented to have ſaid of his having come down from heaven, or being there at preſent, " *is by no means to be underſtood literally, as if he had been actually in heaven and came down from thence; though he might imagine ſo,*" as before repreſented. Surely this is a bold way of commenting upon Scripture. You are by no means to believe what our Saviour ſaid in expreſs terms, for depend upon it, though he might talk of having been in heaven, he only fancied he had been there. But what does our Lord himſelf ſay to Nicodemus, only two verſes higher? " Verily verily I ſay unto thee, we ſpeak that we do know, and teſtify that we have ſeen, and ye receive not our witneſs," John iii. 11. Our Lord's diſciples were often amazed at the wonderful things he taught them, and with great reaſon would exclaim, What thing is this? What *new doctrine* is this? But Dr. Prieſtley would not have us believe that there was any real cauſe for this amazement, but that his followers only fancied ſo, as our Lord himſelf fancied he had been in heaven; for his comment upon this is,

" *Not* that Jeſus taught any thing properly *new*, but there was a *novelty* and energy in his *manner* of teaching to which they had not been accuſtomed," p. 105, vol. ii.

Dr. P.'s remarks on John v. are certainly curious; he is of courſe eager to ſhow againſt the Trinitarians, that neither Jeſus intended to repreſent himſelf to be equal with God in the proper ſenſe of that term, nor that the Jews underſtood him ſo. He ſays, had the Jews entertained any ſuch idea, " would they have ſought occaſion for putting him to death, and merely for healing the ſick on the ſabbath day, when they had ſo much better a handle againſt him?" But what ſays the ſcripture: " Therefore the Jews ſought the *more* to kill him, becauſe he had *not only* broken the ſabbath, but ſaid that God was his *own* Father, πατερα ιδιον, making himſelf equal with God." But a ſecond proof Dr. P. brings forward in our Lord's own aſſertion, " Verily verily I ſay unto you, the Son can do nothing of himſelf;" " If Jeſus," adds the doctor, " had an equally natural power of working miracles,

could he have ſaid with truth, that *of himſelf* he could not heal the ſick, and raiſe the dead?" But what ſays the Scripture here again, v. 21. "For as the Father raiſeth up the dead, and quickeneth them; *even ſo* the *Son* quickeneth *whom he will.*" And again, v. 26. "For as the Father hath life *in himſelf*, ſo hath he given to the Son to have life *in himſelf!*" Nay, and what ſays Dr. Prieſtley himſelf in his own paraphraſe following,

"The moſt extraordinary work that I do in imitation of God is raiſing the dead to life. This the Father does, and extraordinary as you may think it, *the ſame power* hath *the Son likewiſe. He alſo* brings to life *whomſoever he pleaſes.*" "For as the Father has the power of giving life, ſo has he communicated the ſame power to the Son."

Could any Trinitarian expreſs himſelf more plainly? Nor is his paraphraſe of John x. 30, 33, 37, 38. leſs particular.

"And in this reſpect I and my Father are to be conſidered as one and the ſame, ſince what I do is by power communicated to me from him." "They replied, it is not for any good work that we ſtone thee, but for a crime no leſs atrocious than blaſphemy; becauſe thou, who art but a man, haſt the *aſſurance* to *arrogate to thyſelf all the* power of God, and therefore in fact makeſt thyſelf to be a God." "My works prove to demonſtration that what I do is by the power of God himſelf; and therefore that what I ſaid before is true, viz. that I and he are one, or in other words, it is *as if* my Father was in me, and I in him, ſo intimate is the communication that ſubſiſts between us."

On John xvi. we have the old ſtory revived of the *acknowledged unitarianiſm* of the primitive chriſtians, and the introduction of the doctrine of the Trinity by means of the Platonic philoſophers, *long ſubſequent* to the times of the apoſtles. All which has been over and over again ſo ably anſwered by Biſhop Horſley and others, that it is quite unneceſſary for us to meddle with it. Dr. P.'s paraphraſe of the 7th verſe of this chapter, on the miſſion of the Holy Spirit, is however ſtriking, being as follows:

"Be aſſured, however, that it is for your own advantage that I leave you; for if *I* do not *leave* you, the Holy Spirit, of whom I have told you, that *He* will ſupply *my place*, and that *he* will be your advocate and aſſiſtant, in *my abſence*, will not *come* to you; and *I go*, in order to ſend him to you."

We have already remarked that Dr. P. inſiſts upon God's having *ſent* Chriſt into the world to be a certain evidence of his being a diſtinct perſon.

On

On Matthew xxviii. 20. Dr. P. obſerves,

"That baptiſm in the name of Chriſt was not conſidered as any proof of his divinity, is evident from Paul's ſpeaking of the Iſraelites as baptized unto Moſes."

But we would beg to aſk whether the name of Moſes was ever joined with that of the Father and the Holy Ghoſt in the baptiſm alluded to? That this makes a difference we may conclude from Dr. P.'s own ſuggeſtions, who for fear of *ill conſequences*, would have the form of baptiſm preſcribed by our Lord himſelf, "*In the name of the Father, and of the Son, and of the Holy Ghoſt,*" actually and entirely laid aſide! Vol. iii. 614, and in other places.

In the introduction to the Epiſtles we are *cautioned* not to look upon the apoſtolic writers as inſpired, but liable, like all others, to imperfections and inaccuracies. We are taught not to look upon any thing as eſſential to chriſtianity, but the motives it affords to a good life, and the revelation it gives of a future life proved by the reſurrection of Jeſus; "every thing elſe is either of little moment, or ſome corruption of genuine chriſtianity!" Vol. iv. 8. Dr. P. differs from other commentators as to the arrangement of the Epiſtles.

Having already far exceeded our uſual limits in the review of theſe volumes, we ſhall be as brief as poſſible in regard to what remains; not but that almoſt every page contains ſomething we could remark upon, was not Dr. P.'s mode of criticiſm already well known. Throughout the Epiſtles every opportunity is taken of inſiſting upon the mere humanity of Jeſus, and of decrying the doctrine of atonement. All is figure, wherever the contrary ſeems to be expreſſed in Scripture. Thus we are confidently told, that the only "reaſon why God treated Chriſt, who was an innocent perſon, as if he had been a ſinner, ſuffering him to be put to an ignominious death, was, that we might by *his Goſpel* become righteous." Where can the connection be between theſe two things? Could not his Goſpel make us righteous without his *ſuffering as a ſinner*, even ſuppoſing his reſurrection, and conſequently his death, to have been neceſſary as a ſanction and encouragement? Why ſhould the bleſſed Jeſus have been "made a curſe for us, to redeem us from the curſe of the law," merely that his Goſpel, *as a rule of life*, might make us righteous? We can never ſuppreſs our aſtoniſhment at the blindneſs or perverſeneſs of thoſe who do not or will not ſee the true doctrine of atonement in almoſt every page of the apoſtolic writings. For as Mr. Soame Jenyns obſerves,

"That Chriſt ſuffered and died as an atonement for the ſins of mankind,

mankind, is a doctrine ſo conſtantly and ſo ſtrongly enforced through every part of the New Teſtament, that whoever will ſeriouſly peruſe thoſe writings and deny that it is there, may with as much reaſon and truth, after reading the works of Thucydides and Livy, aſſert that in them no mention is made of any facts relative to the hiſtories of Greece and Rome." Int. Evid. p. 29.

Throughout the Epiſtle to the Romans, St. Paul is repreſented ſometimes as an inconcluſive reaſoner, ſometimes as ſacrificing the perſpicuity of his reaſoning to the love of Antitheſis, and frequently as indulging himſelf in "*a play upon words*, which, though it may ſometimes amuſe and entertain, too often *miſleads* the reader!" It is partly owing, (according to Dr. P.) to ſuch careleſſneſs on the part of St. Paul, that the Trinitarians have been led to form ſuch exalted notions of the perſon of our Saviour, for he acknowledges on Epheſ. i. 2. that "If the apoſtle *could* have foreſeen how ſtrangely the chriſtian doctrine would have been corrupted in this reſpect, he *might* have taken *more effectual* methods to prevent it." Is not this as much as to ſay that it is not effectually prevented by the terms St. Paul uſes, and yet there is nothing the unitarian party inſiſt more upon, in all their references to the apoſtolic writers, than their extreme warineſs and care to give the world proper ideas of the nature and perſon of Chriſt, ſo as to guard them againſt the errors of the Gnoſtics; one of which was, that of believing that he was an Æon, or God; but it ſeems St. Paul, ſo far from wiſhing to ſet people right, could upon occaſion rather encourage them in their errors; for inſtead of telling his Epheſian converts there is no Devil, (as Dr. P. was certain there is none) in his paraphraſe of Epheſ. ii. 2. he makes St. Paul ſay,

"The power and goodneſs of God is manifeſted in raiſing up you Gentiles, who were ſo immerſed in vice and wickedneſs as if you had been profeſſed worſhippers of the *Devil*, who is generally imagined to have at his devotion thoſe miſchievous ſpirits who are ſuppoſed to inhabit the air, and whoſe children, it is cuſtomary to ſay, all wicked men are."

Now beſides that there is no poſitive contradiction in theſe qualifying terms, they are certainly all of Dr. P.'s own invention, for St. Paul's expreſſion is ſtrongly corroborative of the very notion Dr. P. pretends he meant to guard againſt.

"And you hath he quickened who were dead in treſpaſſes and ſins, wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience."

To

To which paſſage the very learned Mede expreſsly refers, to prove that St. Paul *favoured* the opinion prevalent among the Jews, that the evil ſpirits had their abode in the regions of the air. The paraphraſe immediately proceeds (in explanation of verſe 3,) as follows:

"Indeed not the heathens only, but all mankind, including us Jews, *may be ſaid* to have been devoted to ſin, both that which has its ſeat in the body, and that which is more properly confined to the mind, and in conſequence of this we were alike ſubject to the *divine wrath.*"

Now this "*may be ſaid*" is another qualification of Dr. P.'s invention, for St. Paul's terms are poſitive and expreſs. Beſides, how *may* a thing *be ſaid*, by an *apoſtle*, that not only has no foundation, but is impious and blaſphemous; for ſo Dr. P. repreſents it to be upon other occaſions, to talk of "the *wrath* of *God*;" as if he was a Being that need to be conciliated.

On Coloſſians i. 20, 21, 22, 23. "And (having made peace through the blood of his croſs,) by him to reconcile all things to himſelf, &c." This whole paſſage bearing hard upon thoſe who reject the doctrine of atonement, Dr. P. is careful to tell us that "the *figurative* language of the apoſtle throws ſome obſcurity upon his meaning," and then of courſe follows an *elucidation* diametrically contrary to the expreſs terms of the ſacred writer.

After the ſpecimens we have given of Dr. P.'s conſtant determination to reſolve every expreſſion concerning the atonement into a mere figure of ſpeech, the reader will naturally expect to find the Epiſtle to the Hebrews repreſented as all figure and alluſion, and this is juſt ſo, with the addition of its being managed very careleſsly and inconſiderately into the bargain; for at the outſet we are told that

"As to the *reaſoning* in this Epiſtle it is much of a piece with that of the Epiſtle to the Romans and the Galatians, upon the ſame ſubjects; and we *are not to expect perfect correctneſs* in any thing of *this nature.*" "It may eaſily be ſuppoſed there is room for much *imagination* in *fancying* reſemblances, where the appearances are very ſlight, ſo that much ſtreſs is not to be laid on arguments of this kind."

The ſum therefore of Dr. P.'s paraphraſes of this whole Epiſtle may be collected from his uſual qualification of "it may be ſaid," for thus he actually begins,

"God, &c. has in theſe laſt days ſpoken unto us by his Son, who having ſubmitted to death, by which HE MAY BE SAID, in *alluſion*

alluſion to the Jewiſh ſacrifices, to have offered himſelf for our ſins, is now ſat down at the right hand of God."

Such is the *avowed* purpoſe of Dr. P. throughout this whole Epiſtle, namely, to ſhow that whatever occurs in it of atonement by the blood of Chriſt, is only to be underſtood as ſomething that *might be ſaid*, in *alluſion*. And yet ſome of his paraphraſes would ſeem to contradict his own view of things; as for inſtance, on ver. 12, ch. ix.

"Nor did *his* ſacrifice conſiſt of ſuch animals as were ſlaughtered for this purpoſe in the earthly ſanctuary, *but* of *himſelf*. And having *offered* his *own blood*, by which a *real* and *not* an *emblematical atonement* was made, he entered into the true holy of holies, which is heaven."

So Dr. P. can read and render the language of the apoſtle, and yet inſiſt upon it Chriſt's death was *no* atonement, nor his body a ſacrifice! The paraphraſe of the 28th verſe is as ſtrong as the former.

"As it is ſufficient for men in general to die once, before the general judgment, ſo Jeſus died only once to atone for the ſins of all his followers, who expect his ſecond coming, *not for the purpoſe of offering himſelf any more*, but in a ſtate of glory, which he will ſhare with all his diſciples."

St. James, in Dr. P.'s eſtimation, introduces "illuſtrations that are rather trifling than ſolid," and has "too much of rhetoric in his ſtyle." Vol. iv. 510. And St. Peter, "not being accuſtomed to writing, does not do it in the happieſt manner," p. 520. St. John alſo, p. 555, is cenſured for the "little attention he gave to accuracy of compoſition;" but in the inſtances he produces, 1 John ii. 29. iii. 2. Dr. P. begs the queſtion, for if Chriſt is God, as we maintain, he may be the proper antecedent in both places, and being ſo, both the paſſages ſupply ſtrong proofs of his divinity, and the extreme accuracy of the inſpired writer.

We ſhall here cloſe our remarks on this voluminous Commentary, having already much exceeded our uſual limits, and not being diſpoſed to follow the author through his ſpeculations and conjectures on the book of Revelations; which however, except ſome unbecoming ſallies of democracy, are perhaps as deſerving of notice as moſt other attempts to ſolve the myſteries it contains; we think it alſo due to the author, to ſtate his opinion of this marvellous book. After expreſſing his belief that it was written by St. John, about A. D. 96, he goes on to ſay,

"Sir

"Sir Iſaac Newton, with great truth, ſays he does not find any other book of the New Teſtament ſo ſtrongly atteſted, or commented upon ſo early as this. Indeed I think it impoſſible for any intelligent and candid perſon to peruſe it without being ſtruck in the moſt forcible manner with the peculiar dignity and ſublimity of its compoſition ſuperior to that of any writing whatever; ſo as to be convinced that, conſidering the age in which it appeared, none but a perſon divinely inſpired could have written it."

We have detained the reader much longer than we expected or intended, in our review of theſe volumes, but the great celebrity and known opinions of the compiler, induced us to read them with great care, foreſeeing, that under the ſanction of a name ſo well known, and ſo popular among a certain deſcription of our cotemporaries, they might be the means of ſpreading and encouraging a ſet of doctrines, which we conceive to be totally contrary to the *literal* ſenſe of ſcripture; of which literal ſenſe we have the doctor's own ſanction for being jealous, who ſpeaking of the ſecond coming of our Lord, as deſcribed in the Acts of the Apoſtles, i. 11. thus expreſſes himſelf, "This is plain language, and if it be *not* to be underſtood *literally*, is *a deception*." It is this alternative that precludes *us* from believing with Dr. P., that "the Son" is *not* to be "honoured even as the Father," John v. 23, that Chriſt was "no ſacrifice for ſin," Romans viii. 3. *No* "Propitiation," 1 John ii. 2. *No* "Ranſom," Matt. xx. 28. That we are *not* "*ſanctified* through the offering of the body of Chriſt," Heb. x. 10, or "*reconciled* to God by the death of his Son, who has redeemed us unto GOD by HIS BLOOD!" Rev. v. 9.

ART. VI. *Philoſophical Tranſactions, &c.*

(*Concluded from our laſt*, p. 475.)

WE proceed to notice the remaining articles in this part, beginning with the ſeventeenth.

XVII. *Deſcription of the Mineral Baſon in the Counties of Monmouth, Glamorgan, Brecon, Carmarthen, and Pembroke. By Mr. Edward Martin.*

In a map of Carmarthenſhire, Glamorganſhire, and a few other adjoining counties, which accompanies this paper, an oblong

oblong irregular figure is delineated, which, this author ſays,

"Shews nearly the inner edge of a limeſtone baſon, in which all the ſtrata of coal and iron ore (commonly called iron ſtone) in South Wales are depoſited; the length of this baſon is upwards of 100 miles, and the average breadth in the counties of Monmouth, Glamorgan, Carmarthen, and part of Brecon, is from 18 to 20 miles, and in Pembrokeſhire only from 3 to 5 miles."

He then proceeds to deſcribe the ſtrata of coal, iron ore, and other minerals that are contained in this baſon; ſtating their various inclinations, their depths, and their extent. By collecting the ſum total of all the ſtrata or veins of coal which have been purſued to the depth of about 80 fathoms in this baſon, and an average of their length and breadth amounts to about 1000 ſquare miles, containing 95 feet of coal in 23 diſtinct ſtrata, which will produce, in the common way of working, 100,000 tons per acre.

The greateſt portion of coal and iron ore ſtands within Glamorganſhire—the leaſt within Brecknockſhire. Beſides the abovementioned map, a ſecond plate accompanies this paper, which exhibits a ſection of the various ſtrata of coal, iron ore, &c. as far as a courſe or ſtratum of very hard rock.

XVIII. *Obſervations on the Permanency of the Variation of the Compaſs at Jamaica. By Mr. James Robertſon.*

The object of this paper is to prove, that the declination of the magnetic needle at the iſland of Jamaica is not ſubject to any variation, viz. that it is conſtantly the ſame; and, as this author has aſcertained, it amounts to 6° 30′ eaſt. Mr. R. conſiders this his obſervation as a diſcovery of importance, which may contribute to the benefit of navigation and commerce, as well as to the advancement of the knowledge of the magnetic variation. But let us ſtate his manner of proving the abovementioned permanency.

"In Jamaica," he ſays, "to every grant of land a diagram thereof is annexed to the patent. This diagram is delineated from an actual ſurvey of the land to be granted, having a meridional line, according to the magnetic needle, by which the ſurvey was made, laid down in it. No notice is taken of the true meridian.——Lands were granted from the Crown ſoon after the Reſtoration in 1660, and every ſucceeding year the number of patents increaſed. The old eſtates have been often re-ſurveyed, and plans of them made, and uſually annexed to

deeds of conveyance, or mortgage, which muſt be enrolled, within a limited time, in the office of the Secretary of the iſland; where alſo all the patents, and diagrams annexed to them, are recorded."

Now Mr. Robertſon having reſided upwards of 20 years at Jamaica as King's Surveyor, has, on various accounts, often been under the neceſſity of re-ſurveying lands by the compaſs, according to the cuſtom of the place, and of comparing his recent plans with thoſe made formerly, which gave him the opportunity of remarking, that in thoſe different plans of the ſame place the magnetic meridian was exactly the ſame; whence he was induced to conclude, that the declination on that iſland had not undergone any variation in about 140 years.

With reſpect to this concluſion it may be obviouſly obſerved, that in the common ſurveying inſtruments the compaſs-box is ſeldom, if ever, ſo well made, or ſo minutely divided, as to ſhow the direction of the needle within a few minutes of the truth; and that this was particularly the caſe with the ſurveying inſtruments of 100 years ago can at preſent hardly be doubted. Therefore if during the abovementioned period the variation of the magnetic needle at Jamaica has not exceeded 20 or 30 minutes, (and it may even have gone forwards and backwards within that period) it is ſcarcely poſſible to aſcertain the real quantity of it by comparing plans made with ſuch inſtruments. But even if it be allowed that during the abovementioned period the direction of the magnetic needle has ſuffered no variation at Jamaica, it does not follow that there was no change in its direction previous to that period, or that there will be none hereafter. Upon theſe conſiderations, if Mr. R. wiſhes to acquire a diſtinct knowledge of the real ſtate of the matter, he would do well to procure a proper variation compaſs from England; and having placed it in a proper place, to examine it daily for ſome months or years. We may alſo recommend Dr. Lorimer's Eſſay on Magnetiſm for his peruſal, which contains a great deal of uſeful information reſpecting the variation of the magnetic needle, and wherein Mr. R. will find the following paſſage. Second ed. p. 39.

"From 1657 at London, and 1666 at Paris, a weſt declination began, and has ever ſince increaſed gradually, though not uniformly, or in the direct proportion of the times; for ſuch is the nature of the magnetic declination, that, like the apparent motion of the planets, ſometimes it is faſter, ſometimes ſlower, at other times it is ſtationary."

XIX.

XIX. *Obſervations on the Camel's Stomach reſpecting the Water it contains, and the Reſervoirs in which that Fluid is incloſed; with an Account of ſome Peculiarities in the Urine.* By *Everard Home, Eſq. F.R.S.*

The ſingular configuration of the ſtomach of the camel, which enables that animal to drink a conſiderable quantity of water at one time, and to retain it for ſeveral days, during which period the animal wants no farther drink, has juſtly rendered the ſtructure of that organ an intereſting object to the eye of the anatomiſt. Mr. Buffon and other travellers have aſſerted, that when a camel dies in the deſert the attendants generally open the animal, and take out the water which is contained in its ſecond ſtomach, to quench their thirſt. The late Mr. John Hunter was inclined to diſcredit this aſſertion; but he could not diſcover the real mechaniſm of the ſtomach of that animal, for Mr. Hunter had inſpected dried ſpecimens only of the parts in queſtion, from which the true knowledge of their functions cannot be obtained. Lately, however, an opportunity of clearing this difficulty occurred in London, and an account of the particulars forms the ſubſtance of the preſent valuable paper. A living female camel, 28 years old, was purchaſed in December, 1805, by the Curators of the Muſeum belonging to the Royal College of Surgeons. They appointed a committee of four ſurgeons to conduct the diſſection, &c. and among them the author of this account, as profeſſor of comparative anatomy, was directed to examine the peculiarities of the ſtomachs, and to draw a report on that ſubject.

"When purchaſed, this camel was ſo weak as to be hardly able to ſtand. It got up with difficulty, and almoſt immediately kneeled down again. By being kept warm, and well fed, it recovered ſo as to be able to walk, but was exceedingly infirm on its feet, and moved with a very ſlow pace. It drank regularly every ſecond day ſix gallons of water, and occaſionally ſeven and a half, but refuſed to drink in the intervening period. It took the water by large mouthfuls, and ſlowly, till it had done. The quantity of food it daily conſumed was one peck of oats, one of chaff, and one-third of a truſs of hay. Some of the urine was ſaved, and ſent to Mr. Hatchett for the purpoſe of having it analyzed: his account of its component parts is contained in a report annexed to this paper.

"In the beginning of February, 1806, it began to ſhed it its coat. Towards the end of March the wind became extremely cold, and the animal ſuffered ſo much from it that it loſt its

ſtrength, refuſed its food, and drank only a ſmall quantity of water at a time.

"In this ſtate it was thought adviſable to put an end to ſo miſerable an exiſtence; and it ſuggeſted itſelf to the committee that if this was done ſoon after the animal had drank a quantity of water, the real ſtate of the ſtomach might be aſcertained."

After its death the animal was carefully opened, the conformation, the ſtate, the ſituation, and the contents of the ſtomachs, were attentively examined, and a very accurate deſcription of them is contained in the paper; but of this (being unaſſiſted by the drawings) it is not in our power to give a diſtinct and abridged account.

"By this examination," Mr. H. ſays, "it was proved in the moſt ſatisfactory manner, that the camel when it drinks conducts the water in a pure ſtate into the ſecond ſtomach; that part of it is retained there, and the reſt runs over into the cellular ſtructure of the firſt, acquiring a yellow colour in its courſe;" which confirms the aſſertions of Buffon and others, and ſhows that the peculiar conſtruction of the ſtomachs of the camel renders it fit for the ſandy deſerts in which it lives, where a ſupply of water is extremely precarious. This is alſo the caſe with the dromedary and the lama.

In order to point out in a more ſatisfactory manner the peculiar nature of the ſtomachs of the camel, and their appropriate uſes, this author thought proper to deſcribe firſt the ſtomachs of the bullock, and then thoſe of the camel. This deſcription is illuſtrated by five elegant copper-plate delineations, which exhibit the configuration of the ſtomachs of the two animals. He then ſays,

"From the comparative view which has been taken of the ſtomachs of the bullock and camel it appears, that in the bullock there are three ſtomachs formed for the preparation of the food, and one for its digeſtion. In the camel there is one ſtomach fitted to anſwer the purpoſes of two of the bullock; a ſecond employed as a reſervoir for water, having nothing to do with the preparation of the food; a third ſo ſmall and ſimple in its ſtructure that it is not eaſy to aſcertain its particular office. It cannot be compared to any of the preparatory ſtomachs of the bullock, as all of them have a cuticular lining, which this has not; we muſt therefore conſider it as a cavity peculiar to ruminants without horns; and a fourth, or true digeſting ſtomach."

The latter part of the paper contains the ſtatement of the gradation of ruminating ſtomachs as ſeems to be eſtabliſhed by the foregoing facts and obſervations.

The camel's urine, which had been ſent to Mr. Hatchett, was, at his requeſt, analyzed by Mr. W. Brande, of Ar-

lington-ſtreet, who ſubjected it to a variety of trials, which are deſcribed in the account; after which he ſays,

"From the reſults of theſe experiments, and of ſome others, which I do not think it neceſſary to mention, I have drawn the following concluſions relative to the component parts of camel's urine; but as the quantity upon which I operated was ſmall, they muſt only be regarded as an approximation to the truth."

"Water -		75
Phoſphat of lime		
Muriat of ammonia		
Sulphat of potaſh		6
Urat of potaſh		
Carbonat of potaſh		
Muriat of potaſh		8
Urea -		6
		95."

Mr. B. likewiſe examined the urine of the cow, the component parts of which he found to be as follows:

"100 parts contain,		
Water - -		65
Phoſphat of lime		3
Muriat of lime -		15
Muriat of ammonia		
Sulphat of potaſh		6
Carbonat of potaſh		4
Carbonat of ammonia		
Urea - -		4
		97

"The loſs may be attributed to animal matter, probably albumen and gelatine."

To the account of Mr. Brande's analytical experiments Mr. Hatchett adds a few remarks, moſtly of a comparative nature, relating to the ingredients of the urines of a few animals, and likewiſe of the ſame animal according to different analyſts.

XX. *Obſervations on the Variation, and on the Dip of the Magnetic Needle, made at the Apartments of the Royal Society, between the Years* 1786 *and* 1805 *incluſive. By Mr. George Gilpin.*

The Royal Society of London has long been in poſſeſſion of a variation compaſs, with which obſervations have been conſtantly made. Some years ago thoſe obſervations uſed

to

to be publiſhed annually in the Philoſophical Tranſactions; but ſince that learned Society began to occupy its preſent apartments in Somerſet Houſe, and the abovementioned compaſs was put up in its meeting-room, the ſtatement of the daily variation has been omitted in the Phil. Tranſ. In the preſent paper, however, Mr. Gilpin, Clerk to the Royal Society, gives a full and ſatisfactory account of his obſervations with the abovementioned compaſs, and likewiſe with the dipping needle, ſince the period already mentioned.

This compaſs having been deſcribed by Mr. Cavendiſh in the 66th volume of the Phil. Tranſ. Mr. Gilpin commences by deſcribing the ſituation of the Society's meeting-room, and the manner in which he aſcertained the errors ariſing from the ſituation of the magnetic axis in the needle, from the influence of the iron work of the building in the vicinity of the inſtrument, &c. In the firſt place he determined the angle which the commencement of the diviſions of the compaſs made with the meridian, by means of a tranſit inſtrument, which was ſituated in the place of the compaſs. Secondly, he aſcertained the error ariſing from a want of parallelism between the line joining the indices and magnetiſm of the needle. Thirdly, he found out the error ariſing from the influence of the iron in the building, which, from a mean of a great many obſervations, appeared to amount to 5′ 4. This was obtained by obſerving the variation repeatedly, both in and out of the houſe, in a convenient place ſelected for the purpoſe. In ſtating the obſervations, the corrections, according to the above determinations, were conſtantly applied. Various tables, containing thoſe correct obſervations, and likewiſe thoſe made with the dipping needle, together with ſeveral uſeful deductions from them, and other pertinent remarks, form the bulk of the preſent very valuable paper. The following ſtatement of the contents of the abovementioned tables is in Mr. Gilpin's own words.

"Although a valuable paper on the diurnal variation of the horizontal magnetic needle, by the late Mr. J. Canton, F.R.S. was publiſhed in the firſt part of the 51ſt volume of the Phil. Tranſ. for the year 1759, containing a great number of obſervations made at different and irregular times of the day throughout the year, yet it appeared to me, that if the variation were to be obſerved at ſhort but ſtated intervals of the day for one year, the reſults would perhaps not only prove more ſatisfactory in determining the times of the needle becoming ſtationary, but would ſhow its progreſſive and regreſſive motions better than if obſerved at irregular

gular intervals; to effect which I impoſed this laborious taſk upon myſelf for the ſpace of ſixteen months.

" The obſervations contained in table I. in ſixteen pages, viz. from September, 1786, to December, 1787, both incluſive, are the reſults made at many but ſtated times of the day, and ſo diſpoſed that the progreſs or regreſs of the variation may be readily ſeen by mere inſpection.

" Table II. contains the mean monthly variation for the abovementioned times of the day contained in table I.

" Table III. contains beſides the mean monthly true variation, and mean monthly diurnal alteration of variation, for the ſixteen abovementioned months the mean monthly true variation, and diurnal alteration of variation for many months in the year, between the years 1786 and 1805 incluſive.

" Table IV. contains the differences for 12 years, viz. from 1793 to 1805, between the obſervations of the variation made in the months of March, June, September, and December, or at the times of the vernal and autumnal equinoxes, and ſummer and winter ſoliſtices: by a mean of theſe 12 years the variation appears to increaſe or go weſtward, from the winter ſoliſtice to the vernal equinox 0′,80; diminiſhes or goes eaſtward from the vernal equinox to the ſummer ſoliſtice 1′,43; increaſes again from the ſummer ſoliſtice to the autumnal equinox 2′,43; and continues nearly the ſame, only decreaſing 0,′43, from the ſaid equinox to the winter ſoliſtice.

" Table V. contains the dip of the magnetic needle from the years 1786 to 1805. For the firſt ſixteen months, viz. from September, 1786, to December, 1787, both incluſive, the dip was obſerved as frequently as the variation; *but as there does not appear to be any diurnal alteration in the dip* to make it at all intereſting to communicate ſo many obſervations as were made, the mean therefore for each month has been thought ſufficient for inſertion."

XXI. *On the Declinations of ſome of the principal fixed Stars; with a Deſcription of an Aſtronomical Circle, and ſome Remarks on the Conſtruction of Circular Inſtruments. By John Pond, Eſq.*

Mr. Pond being poſſeſſed of an aſtronomical circle of two feet and a half in diameter, accurately conſtructed and divided by Mr. Troughton, wiſhed to employ it in a uſeful manner for ſome important obſervations; and it occurred to him that it could not be uſed more advantageouſly than in endeavouring to determine the declinations of ſome of the principal fixed ſtars; conſidering that theſe are far from being accurately known, as it appears from their being differently ſtated in dif-

ferent catalogues. Accordingly, having put up the inſtrument at Weſtbury, in Somerſetſhire, Mr. P. began to make his obſervations in the manner practiſed at the Greenwich Obſervatory, viz. by obſerving conſtantly a few ſtars only;

"And," he ſays, "for a conſiderable period I conſtantly obſerved them on the meridian, whenever they paſſed at a convenient hour; uſually reverſing the inſtrument in azimuth at the end of every day's obſervation; never conſidering any obſervation as complete that had not its correſponding one in a ſhort interval of time."

When the declinations of a few ſtars were thus determined by means of repeated obſervations, Mr. P. compared them with the obſervations of other perſons of acknowledged accuracy. Theſe compariſons are ſtated in tables inſerted in the paper.

"In the firſt column," this author ſays, "are the obſervations made at Greenwich, as publiſhed in 1802 by the Aſtronomer Royal; the ſecond column contains a catalogue deduced from ſome obſervations made at Armagh with a very large equatorial inſtrument conſtructed by Mr. Troughton. In the third column are the obſervations of Mr. Piozzi, of Palermo; and in the fourth thoſe made at Weſtbury. All the abovementioned obſervations are arranged in the order of their polar diſtances, and the poſitive deviations ſeparated from the negative, that the cauſe of error in any of the inſtruments may be the more eaſily detected, as likewiſe any miſtake in the aſſumed latitudes of the reſpective places of obſervation.

"A general catalogue is then added, which is deduced by taking the mean generally of the above four; but in ſome places a few detached obſervations that I have accidentally procured of other circular inſtruments have been included."

This is followed by ſeveral appoſite remarks on the mode of comparing different obſervations, for the purpoſe of detecting the accuracy or the defects of the inſtruments, as well as of the reſult of thoſe obſervations. This author then deſcribes his circular inſtrument, (and a delineation of the ſame is annexed to the paper,) together with ſome improvements made upon it ſince its firſt conſtruction; likewiſe the method of adjuſting it, of making the obſervations, &c. In reading this deſcription it is extremely pleaſing to conſider with what wonderful accuracy aſtronomical inſtruments are at preſent conſtructed in this country, obſerving that in the abovementioned circular inſtrument, whoſe radius is 15 inches only, an angle may be read off to a ſingle ſecond.

In the courſe of this paper ſome improvements are propoſed with reſpect to the adjuſtment, and ſome cauſes of error are pointed out; but with reſpect to theſe we muſt refer the reader to the paper itſelf.

The obſervations that are ſtated in the tables belong to the following ſtars, viz. γ Pegaſi, α Arietis, α Ceti, Aldebaran, Capella, Rigel, β Tauri, α Orionis, Sirius, Caſtor, Procyon, Pollux, Regulus, β Leonis, Spica Virginis, Arcturus, α Coronæ, α Serpentis, α Ophiuchi, α Lyræ, α Aquilæ, α Capricorni, α Cygni, α Aquarii, α Andromedæ, Polaris, β Urſæ, and γ Draconis.

The titles of the two laſt tables of this paper are,

"A Compariſon of the Obſervations made at Greenwich, Armagh, Palermo, and Weſtbury; with a Catalogue deduced from the mean of theſe, and of ſome other Obſervations made with different circular Inſtruments;" and

"The Greenwich Obſervations compared with thoſe made by the circular Inſtruments, the Co-latitudes of the Places of Obſervation being previouſly corrected by means of their poſitive and negative Deviations."

XIII. *Obſervations and Remarks on the Figure, the Climate, and the Atmoſphere of Saturn and its Ring.* *By Wm. Herſchel, LL.D. F.R.S.*

The preceding volume of the Phil. Tranſ. contains a paper of Dr. Herſchel, in which he deſcribes the peculiar ſhape of the planet Saturn, it being conſiderably flattened at its polar regions. And as this peculiarity of figure has in great meaſure excited the attention of philoſophers, Dr. Herſchel thought proper to give in the preſent paper ſuch farther obſervations and remarks as might tend to elucidate the nature or the conformation of that planet. He begins with obſerving, that

"As the axis of the planet's equator, as well as that of the ring, keeps its parallelism during the time of its revolution about the ſun, it follows that the ſame change of ſituation by which the ring is affected, muſt alſo produce ſimilar alterations in the appearance of the planet; but ſince the ſhape of Saturn, though not ſtrictly ſpherical, is very different from that of the ring, the changes occaſioned by its different aſpects will be ſo minute that only they can expect to perceive them who have been in the habit of ſeeing very ſmall objects, and are furniſhed with inſtruments that will ſhow them diſtinctly, with a very high and luminous magnifying power."

This

This author, then, in order to explain the difference which ſome perſons have remarked between the various figures of the ſame planet, as given in his different papers, which are inſerted in the Phil. Tranſ. has annexed a plate to the preſent paper, exhibiting three figures of Saturn, the firſt of which repreſents its ſpheroidical form, as obſerved in 1789, at which time the ſingularity of the ſhape ſince obſerved was unknown; the ſecond repreſents its form as it appeared on the 5th of May, 1805. The third figure repreſents the planet with the ring, and is given for the purpoſe of ſhowing the proportion between the breadth of the ring and the ſpace from the ring to the planet, which on the 9th of June, 1789, appeared to be as 5 to 4 nearly. Dr. H. obſerves, that a clear view of the ſingular ſhape of this planet cannot be obtained unleſs the obſerver be provided with a teleſcope which can bear a diſtinct magnifying power of 500 times.

After the explanation of the above-mentioned apparent irregularity, this author arranges his obſervations, which form the body of the paper, in three diviſions, viz. I. *Obſervations on the Figure of Saturn;* theſe are pretty numerous. II. *Obſervations on the periodical Changes of the Colour of the polar Regions of Saturn*, which are leſs numerous; and III. *On the Atmoſphere of Saturn*, which are very ſhort.

The firſt ſet contains ſeveral obſervations made by himſelf at different times ſince the year 1787, reſpecting the apparent irregular ſhape of Saturn, which tend to corroborate his laſt determination of that ſhape. The ſecond ſet contains obſervations, which ſeem to prove that an alternate periodical change takes place in the extent and brightneſs of the north and ſouth polar ſpots of the planet, ſimilar to thoſe which this author has obſerved in the planet Mars, and which he thinks may be owing to a vivid reflection of light from frozen regions, more on one ſide than on the other, according as either of them may be more or leſs inclined towards the ſun.

With reſpect to the atmoſphere of Saturn, Dr. H. expreſſes himſelf in the following manner:

"June 9, 1806. The brightneſs which remains on the north polar regions is not uniform, but is here and there tinged with large duſky-looking ſpaces of a cloudy atmoſpheric appearance.

"From this and the foregoing obſervations on the change of the colour at the polar regions of Saturn, ariſing moſt probably from a periodical alteration of temperature, we may infer the exiſtence of a Saturnian atmoſphere; as certainly we cannot aſcribe ſuch frequent changes to alterations of the ſurface of the

planet itſelf: and if we add to this conſideration the changes I have obſerved in the appearance of the belts, or even the belts themſelves, we can hardly require a greater confirmation of the exiſtence of ſuch an atmoſphere.

"A probability that the ring of Saturn has alſo its atmoſphere has already been pointed out in a former paper."

After the above-mentioned papers, the preſent part of the Phil. Tranſ. contains a liſt of the preſents made to the Royal Society from Nov. 1805, to June, 1806, with the names of the donors, and an alphabetical index to the whole volume for the year 1806,

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ART. VII. *Archæologia; or Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of London. Vol. XV.* 4to. 482 pp. Pr. 2l. 2s. White. 1806.

THE articles in the volume laſt publiſhed by the Society of Antiquaries, extend to XXXIX, and many of them are curious and important. We ſhall take them in their order.

"I. A Declaration of the Diet and particular Fare of K. Charles the Firſt, when Duke of York. Communicated by Edmund Turnor, Eſq. F.R.S. and F.A.S. in a Letter to the Rev. John Brand, Secretary.

Among the articles of diet enumerated in this paper are cheate bread and doulcets, neither of which are intelligible to the general reader. But it is proved from the Littleton MS. in the archives of the Society, that chet bread was made of wheat the ſame as the manchet, a term not altogether out of uſe. Doulcets mean a ſpecies of cuſtard. Mention is alſo made of "*chewets.*" This it ſeems was a diſh made of the "liver of a ſwyn and of hennes and capers," mixed with hard yolks of eggs and powdered ginger.

"II. An Account of the Revenue, the Expences, the Jewels, &c. of Prince Henry. Communicated by William Bray, Eſq. F.A.S. in a Letter addreſſed to the Rev. John Brand, Secretary.

Some curious illuſtrations of cuſtoms which formerly prevailed will be found in this paper. At the end is an enumeration of the abuſes diſcovered in the houſhold, ſuch as theſe:

"The Fiſhmonger alſo being under the Greencloth ſerveth very

very ill fish, and many tymes none at all, and that wch he sendes in is at such an excessive price as yt is shame that his Matie should be so much abused therein."

" III. Mr. Henry Yelverton (afterwards Sir Henry) his Narrative of what passed on his being restored to the King's favour in 1609, whom he had disobliged by his freedom of Speech and Conduct in Parliament. Communicated by James Cumming, Esq. F.A.S."

After the reconciliation detailed in the above narrative, Mr. Yelverton was knighted, and successively became Solicitor and Attorney-General, a justice of the King's Bench, and afterwards of the Common Pleas, and but for the death of the Duke of Buckingham, would have been Keeper of the Great Seal. It seems rather surprising that the man who lost his sovereign's favour for his freedom of speech, should afterwards descend to such humble adulation and obsequious submission as is here represented in his own words.

" IV. The names of His Majesties Shipps, with the nomber of Men and Furniture requisite for the settinge forth of them;" also " The generall mustars taken throughout the whole Realme of England and Wales." Extracted from an original Manuscript of the beginning of the Reign of King James the First [*a*], preserved in the Library of the Society of Antiquaries. Communicated by the Reverend John Brand, Secretary."

The number of ships of war in the reign of James the First was twenty-five, exhibiting a curious contrast to the present navy of England.

The amount of the army was " 296,131 able men, 1,413,105 armed men, 16,345 pyoners, 935 dimillances, 6,777 high horses. Besydes what the noblemen, earles, barrones, lords, archbishopps, bishopps, and prelatts of England can make, which is supposed to be about 20,000 armed men, and about 4000 horses."

" V. An Account of the Greek Inscription on Pompey's Pillar, by Capt. W. M. Leake and Lieut. John Squire, in a Letter to Matthew Raine, D.D. F.A.S. and communicated by him in a Letter to the Rev. John Brand, Secretary."

" [*a*] This MS. is entitled, " A true collection as well of all the king's majesties offices and fees in any the courtes at Westminster, as of all the offices and fees of his majesties honorable howshould, together with all fees pertaineing to captains and souldiours havinge charge of castles, bulwarks, and fortresses, within the realme of England; and likewise the offices and fees of his highnes honorable howses, parks, and forests, within the said realme."

We

We think this a paper of great curioſity and intereſt, and therefore inſert the ſubſtance of it.

" Sir, London, Feb. 1, 1803.

" Incloſed is the memoir relative to the inſcription on the great column at Alexandria, which you had offered to preſent to the Society of Antiquaries.

" When we left Alexandria with Mr. Hamilton, for the purpoſe of proſecuting our travels through Syria and Greece, we had been able to make no further diſcovery in the inſcription; and we have never underſtood whether any more letters were decyphered after our departure. Before we embarked from Egypt we had begun to take an impreſſion of the characters by means of melted ſulphur; the length of the inſcription (about 10 feet) was too great to allow of our making one caſt of the whole: in the firſt attempt we had perfectly ſucceeded and had taken an accurate fac-ſimile of a third part of the tablet, beginning at the left hand extremity. Leaving Alexandria at the moment, Lieut. Dundas, of the Engineers, who had ſhewn much zeal on the occaſion, and an inclination to aſſiſt us, was enjoined to continue the operation; and we truſt that on his arrival in England you will ſee the exact impreſſion of the character and of the form of the tablet.

" In our obſervations on the inſcription we have forborne to enter into conjectures on what we have not been able to diſcover; the epithets are eaſy and obvious, and probably the laſt line may have been Και ὁ δημος ευεργετην [*a*]; for in this kind of inſcription the verb is almoſt univerſally omitted.

" Until the preſent moment, we have had no opportunity of making the inſcription public; and had not the ſhip, in which we were on our return from Athens to Malta, foundered near the ſhore of Cerigo, when all our notes and journals were loſt, we ſhould have been enabled to preſent the Society with the progreſs of the diſcovery, and other intereſting remarks on the pillar.

" We are, Sir, your obedient ſervants,

" W. M. Leake.

Dr. Raine. " John Squire."

" [*a*] Or και ἡ πολις τον ευεργετην. See an inſcription found at *Sais* by Van Egmont and Heyman, and reported in their travels. If I recollect right, ſome in the ſame ſtyle are to be found in Chandler's inſcriptions. W. M. L.

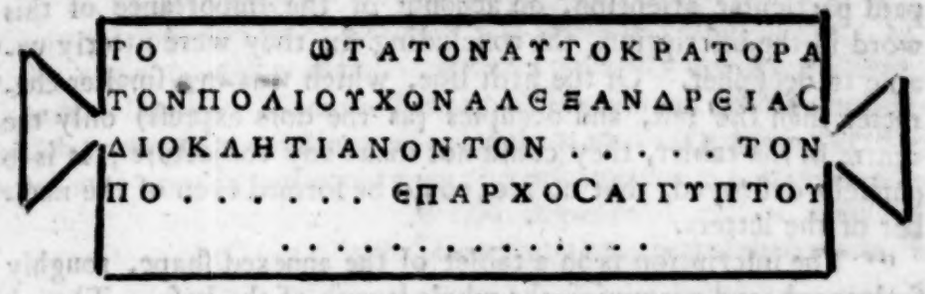
" The following inſcription is No. XXIV. of thoſe from Byzantium in Brunck's Analecta, Tom. III. p. 132.

Ιουστίνον κατὰ χρέος τὸν δισπότην
Ιουλιανὸς Επαρχος, ὡς ευεργέτην.

The omitted verb is ἱστῆσι, or ἀνέθετο, and implies that the ſtatue of the perſon mentioned was ſet up. M. R."

Inſcription

Inſcription on the Baſe of the great Column at Alexandria.



" The prefixed Greek characters, which form the greater part of the inſcription on the baſe of the column at Alexandria, commonly named Pompey's Pillar, were diſcovered and copied by Captain Leake of the Royal Artillery, Lieut. Squire of the Royal Engineers, and Mr. William Hamilton, Private Secretary to his Excellency the Earl of Elgin.

" It is unneceſſary to enter into a detail of the ſituation and proportions of the column, or to recal to mind what has been ſaid by different writers on the ſubject: for the former, it is ſufficient to refer to Denon, and travellers who have preceded him: for the latter, to the learned work of Dr. White; but as the inſcription has been long deemed illegible, and as Pococke alone has ventured to give a copy of any of the letters, it is proper to deſcribe by what means the above mentioned perſons obtained thoſe which are annexed.

" In the courſe of laſt March, the words επαρχος Αιγυπτω having been diſtinguiſhed by one of the party, they were encouraged to proceed with increaſed attention in their endeavours to diſcover the reſt.

" The inſcription is on the weſtern ſide of the baſe, and it is obſervable, that the letters are moſt legible when the rays of the ſun firſt begin to caſt themſelves obliquely on that ſide of the pillar, (or between the hours of *eleven* and *twelve*). When the ſun ſhines directly upon them, the characters are no longer ſo diſcernible. At that hour, therefore, the inſcription was waſhed, in order to throw a ſtill clearer light on the half-mutilated letters; and as it is at the height of eighteen feet from the ground, firſt a ladder was procured, and afterwards a plank was ſuſpended from the upper part of the baſe in order to obtain a nearer and more convenient inſpection. Πολιουχον Αλεξανδρειας and Αυτοκρατορα were almoſt immediately decyphered: laſt of all Διοκλητιανον, and though the four dotted letters could never be accurately traced, yet from the number in the word, and from the preſerved ſtate of thoſe at the beginning and end, it was evident that it could be the name of no other emperor than Diocletian.

" Of the characters on the left of the firſt line ſcarcely any veſtiges remain, nor could it be ſatisfactorily determined whether there were five or ſix letters in this *hiatus*. It was equally difficult to aſcertain the epithet at the concluſion of the third line, but to complete the word there appeared to be five characters wanting.

" The

"The preſect's name contains eight letters, and though they paid particular attention, on account of the importance of this word in the inſcription, the concluding ſix they were utterly unable to decypher. Of the fifth line, which was in a ſmaller character than the reſt, and occupies (as the dots expreſs) only the centre of the tablet, they could not make any conjecture; it is ſo entirely deſtroyed, that no idea could be formed even of the number of the letters.

"The inſcription is on a tablet of the annexed ſhape, roughly ſculptured, and occupying the whole length of the baſe. Though conſiderable pains have at ſome period been taken to efface the inſcription, it is ſtill evident that the letters were originally but rudely cut, and of little depth in the granite [*b*]. Theſe circumſtances, together with the ſtyle of the character, and (it may be added) the form of the tablet, found only attached to inſcriptions of the declining æra of Rome, would be ſufficient to fix the date of the inſcription towards the latter ages of the *Roman* empire; if the proportions and execution of the capital, baſe, and pedeſtal, but particularly of the two latter, did not clearly indicate that taſte and the arts were then in the decline.

"The baſe and pedeſtal are too ſmall in proportion to the diameter of the ſhaft, which ſeems to be of pure Grecian workmanſhip, and in almoſt every part preſerves its original luſtre; while the capital and the other two members, without any poliſh, are comparatively rough in their appearance. It is therefore highly probable that the ſhaft, once perhaps employed for a different purpoſe, was re-erected in honour of Diocletian, and a capital, baſe, and pedeſtal were adapted of the degraded taſte and execution of the age.

"The occaſion may perhaps be found in that part of the hiſtory of this emperor, where, after having ſeverely chaſtiſed the inhabitants of Alexandria who had rebelled againſt the government, he eſtabliſhed a public allowance of corn for the city at two millions of medimni [*c*].

"We learn alſo from a writer [*d*] of the ninth century, that, after the ſiege, Diocletian was highly honoured at Alexandria, for having checked the fury of his ſoldiers in the promiſcuous maſſacre of the citizens; and that a brazen column was erected in gratitude to his horſe, who was the cauſe of the clemency of the emperor: the ſame author obſerves, that this point of time was a commencement of a new æra with the Alexandrians.

"[*b*] It muſt be obſerved, however, that we have never ſeen any other inſtance of a Greek inſcription on red granite. It may perhaps be conjectured by ſome that the inſcription was added at a period ſubſequent to the erection of the monument. W. M. L."

"[*c*] Chron. Paſc. 276. Procop. Hiſt. Arcan. c. 26.

"[*d*] Joh. Malelas, Chron. P. 430."

"It

"It is well known that Diocletian affected the titles of divinity: hence the word Πολιευχος was peculiarly appropriate; as in the ancient authors it is an epithet constantly applied to some guardian Deity. Thus the history of Diocletian, and the events which took place at Alexandria, confirm in a very great degree, what may now be collected from the inscription.

"W. M. Leake.

"John Squire, Royal Engineers."

"VI. Account of the Entertainment of King Henry the Sixth at the Abbey of Bury St. Edmund's. Communicated by Craven Ord, Esq. F.R.S. and F.A.S. from an original MS. of the Register Curteys of that Monastery in his possession, in a Letter to the President."

In the above paper, which describes the monastic manners of the times, Mr. Ord recommends the republication of some of the scarcest and most costly of chronicles and histories by the Society. Since the above was written the booksellers have republished Hollinshed, and if encouraged will probably proceed to others.

"VII. Copy of a MS. entitled "A true Collection as well of all the Kinges Majesties Offices and Fees, in any the Courtes at Westminster as of all the Offices and Fees of his Majesties honorable Household; together with all Fees appertaineing to Captaines and Souldiers, having charge of Castells, Bullwarkes, and Fortresses within the Realme of England: and likewise the Offices and Fees of his Highnes honorable Howses, Parkes, Forrestes, and Chases within the said Realme." (Anno 1606). Communicated by the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S. and F.S.A."

The Lord Chancellor's fee (Lord Ellesmere) was "23s per diem; for attendance in Stare-Chamber 200l.; annuitye, 300l.; roabes, 41l."

"VIII. Some Account of an Abbey of Nuns formerly situated in the Street now called the Minories in the County of Middlesex, and Liberty of the Tower of London. Communicated by Henry Fly, D.D. F.R.S. F.A.S. in a Letter to the Rev. John Brand, Secretary."

This article exhibits profound antiquarian research and knowledge.

"The founder of this abbey was the daughter of Robert Count d'Artois, and Maud of Brabant, married A.D. 1269 to Henry le Gros, king of Navarre, by whom she had Jane, afterwards the wife of Philip le Bel. The King of Navarre dying A.D. 1274, Blanch married Edmund of England."

The

The nuns of this abbey aſſumed, in token of humility, the apellation of *Sorores Minores*, from whence the ſtreet in which their houſe ſtood was called "the Minories."

"IX. Account of the ancient Rolls of Papyrus, diſcovered at Herculaneum, and the method employed to unroll them, in a Letter from the Hon. Grey Bennett to the Rev. Samuel Henley, M.A. F.A.S. Communicated by Mr. Henley."

As this paper is ſhort, and of importance to claſſical literature, we inſert the whole of it.

"Sir, Walton, Nov. 23, 1802.

"In conſequence of the converſation which I had the honor to hold with you, I take an early opportunity of explaining, as far as the want of an original MS. will admit, the proceſs of unrolling the ancient *Papyri* diſcovered in Herculaneum.

"The *Papyri* of the Greeks and Romans are undoubtedly known to you, as the inſide coating of a plant of the ſame name; it formerly was common in various parts of Sicily; a ſmall river, now choaked up, near to Palermo, was called *The Papyrus*, probably from the number of that ſpecies of plant which grew in its bed: the ſame name was alſo given to various rivulets in the iſland. It is, however, I believe, moſt common in the neighbourhood of Syracuſe, where a Sicilian has eſtabliſhed a ſmall manufactory of that article, more indeed to gratify the wiſhes of the curious, than to reap any immediate profit. The texture is not ſo fine as in the Egyptian or Eaſtern MSS. which exiſt in the libraries of Paris. This may be owing, probably, to the method of preparation, and not to any difference in the plant.

"The *Papyri* are joined together, and form one roll, on each ſheet of which the characters are painted, ſtanding out in a ſpecies of *bas relief*, and ſingly to be read with the greateſt eaſe. As there are no ſtops, a difficulty however is found in joining the letters, in making out the words, and in diſcovering the ſenſe of the phraſe. The MSS. were found in a chamber of an excavated houſe, in the ancient Herculaneum, to the number of about 1800, a conſiderable part of which are in a ſtate to be unrolled. You muſt be acquainted that Herculaneum was buried for the moſt part under a ſhower of hot aſhes. The manuſcripts were from the heat reduced to a ſtate of tinder, or to ſpeak more properly, reſembling paper which had been burnt. Where the baking has not been complete, and where any part of the vegetable juice has remained, it is almoſt impoſſible to unroll them, the ſheets towards the centre being ſo cloſely united. In the others, as you approach to the centre, or concluſion, the MSS. become ſmoother, and the work proceeds with greater rapidity. At preſent there are about fifteen men at work, each occupied at a MS.; and as practice has made them expert, we have a right to expect a copy more perfect than that of Epicurus, which was unrolled in

March

March laſt: twenty-ſeven ſheets of which were taken off, not indeed ſo well as could have been hoped, but a great part ſufficiently intelligible, to judge of the ſtyle of the author, and the nature of its contents. It unfortunately fell to the lot of a young beginner, who, in his hurry to conclude, ſpoiled much more than he ſaved.

"The *Papyri* are very rough on the outſide, and in ſome there are great holes. In the plan (that accompanies this paper, Pl. I.) is the general form of the inequalities, all of which are to be made ſmooth, previous to unrolling them with facility; in conſequence much muſt inevitably be loſt. Great care is taken however to preſerve all the pieces, and when broken off, they are placed in the ſame ſheet, preſerving their original poſition.

"When firſt Mr. Hayter began this proceſs, there was one man tolerably expert, and three only who had ever ſeen the manner of it; conſequently all were to be taught. This may ſerve as a reaſon why as yet ſo little has been done. One Latin MS. has been found, but it was in too bad a ſtate to promiſe any chance of ſucceſs. They are of different ſizes, ſome containing only a few ſheets, as a ſingle play, others ſome hundreds, and a few perhaps two thouſand. We may hope from the firſt, Menander, and from the others, the hiſtories of Livy and Diodorus Siculus, perhaps the Doric poetry of the Sicilian muſe, or the philoſophy of the ſchools of Agrigentum, and of Syracuſe. We are led then from the nature of the MSS. to truſt that the indefatigable labours, the attention and induſtry of Mr. Hayter, will not be thrown away; and that the aſſiſtance to be derived from the Engliſh miniſter, Mr. Drummond, as well on account of his claſſical knowledge, and his love of literature, as the advantages ariſing from his ſituation, may command ultimate ſucceſs, and ſecure the attempters the protection of the Neapolitan government, and the thanks of the literary world. I have incloſed the plan of the proceſs, and have the honor to be

"Your moſt obedient humble ſervant,

"HENRY GREY BENNETT."

"X. An account of Antiquities diſcovered in Cornwall, by the Rev. Malachy Hitchins, in a Letter to the Right Hon. Sir Joſeph Banks, Bart. K. B. P. R. S. and F. S. A."

The County of Cornwall is perpetually yielding a ſupply of Celts and other antiquities. It is very probable that the Celts were hardened by ſome proceſs at preſent unknown. Mr. Hitchins propoſes to query whether the ſmall bars of gold found in the bottom of one of the Celts at Lanant might not have been put there for fuſion.

"XI. Account of Tumuli opened in Wiltſhire, in three Letters from Mr. William Cunnington to Aylmer Bourke Lambert, Eſq. F.R.S and F.A.S. Communicated by Mr. Lambert."

Various antiquities, ſuch as Celts, eagle ſtones, bone arrows, lance heads, gold ornaments, &c. were found in theſe barrows, which are minutely and circumſtantially deſcribed. The laſt, Mr. Cunnington conjectures to have been the ſepulchre of ſome great chief, and probably a chief of the Belgic Britons.

" XII. Copy of the original Death-Warrant of Humphrey Littleton, with Obſervations on it. Communicated by T. R. Naſh, D.D. F.A.S. in a Letter to the Secretary."

This warrant contains the autographs of the Privy Council who ſigned the death of Humphrey Littleton, with a ſketch of their ſeveral lives and characters. The paper contains ſome curious hiſtorical anecdotes relative to the Gunpowder Plot.

" XIII. Account of the Italian Game of Minchiate, by Robert Smith, Eſq, F.R.S. and F.A.S. in a Letter to the Rev. John Brand, Secretary."

Mr. Gough had before given an account of this curious game, but had aſſigned French names to the cards. This account accompanies a complete ſet of them. Which cards, with a treatiſe in the Italian language, containing the rules of the game, and directions for playing it. The game ſeems to require extraordinary powers of calculation, and a quick and ready memory.

" XIV. Account of the Ruins of Carthage, and of Udena in Barbary, by John Jackſon, Eſq. F.A.S. in a Letter to John Wilkinſon, M.D. F.R.S. and F.A.S."

Among the moſt curious things in this paper, is a deſcription of UDENA, a conſiderable place, twenty miles ſouth of Tunis, which, though it contains the remains of a large Amphitheatre, lofty marble columns, and very curious and important fragments of antiquity has never been mentioned by Dr. Shaw, or by any modern traveller.

" XV. Extracts from a MS. Book of Accounts, entitled " Le Livre des Acconts pour Chevalier Jean Francklyn en ſon Maiſon au Wilſden *;" belonging to Sir John Chardin Muſgrave, Bart. F.A.S. and by him communicated to the Society."

In

* " Some Particulars of the character of this worthy baronet may be learned from the following inſcription on his monument in Wilſden church.

" Here

In the items of this book of accounts, is one ſhilling given "to a boy who brought two capons." This was, anciently, the New Year's Gift of tenants to their landlords, and many church leaſes are ſtill held on the ſame tenure of ſending two capons annually to the granter of the leaſe. Biſhip Hall's Satires are quoted in the note.

"Yet muſt he haunt his greedy landlord's hall
With often preſents at each feſtivall,
With crammed capons every new yeares morn, &c."

"XVI. Copy of an Indenture, made in 1469, between King Edward IV. and William Lord Haſtings, Maſter of the Mint, reſpecting the regulation of the Coinage in the Tower of London. Communicated by Taylor Combe, Eſq. F.A.S. in a Letter to Rt. Hon. Sir Joſeph Banks, Bart. K.B. P.R.S. and F.A.S."

This agreement between Edward IV. and William Lord Haſtings, Maſter of the Mint, reſpecting the regulation of the Coin in the Tower of London, 1469, is not to be found in Rymer's Fœdera or elſewhere. It is truly curious, both as a ſpecimen of the language and orthography of the time, and as illuſtrating the coinage and its regulations at that remote period. The murder of Haſtings in the ſubſequent

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"'Here lyeth the body of Sir John Francklyn, late of Wilſden in the countie of Middleſex, knt. who had to wife Elizabeth, the eldeſt daughter of George Pureſoy, of Wadley in the county of Berks, Eſq. It was her happineſs to make him the joyful father of ten ſons and ſeven daughters, and it is her pietie to dedicate this monument to the preſervation of his memory. He died in the 48th yeare of his age, March the 24th, 1647. In fower ſeveral parliaments he ſate as member of the Houſe of Commones; three whereof as knight of the ſhire for this countie. He was never heard to ſwear an oath, never to ſpeak ill of any man. He was wiſer in the opinion of others, than his own. To publicke ſervices no man brought more of integrity, of zeal, leſſe of himſelfe. To the publicke ſins and calamities of the ſtate, no man leſſe of fewell, more of ſorrow. To his wife a man could not be more loving, more faithfull: to his children and ſervants more fatherly: to his friends more free, more firm. He was truly eminently pious, humble, ſober, juſt, hoſpitable, and charitable. Theſe things, reader, it concerneth thee to know of him, for that by theſe he ſtill lives, and being dead, yet ſpeaketh—Farewell.' See Lyſons' Environs of London, Vol. iii. p. 618. J. B."

and ſanguinary reign of Richard III. is a memorable incident in Engliſh hiſtory.

" XVII. Obſervations on the ancient Inhabitants, Roman Stations, and Roman Roads, in and near Berkſhire, by the Rev. Henry Beeke, D.D. F.A.S."

This paper determines the ſituation of many places mentioned in the Roman Itinerary of Richard of Cirenceſter, and particularly of Reading, which clearly appears to have been the ancient Caleva, from which name alſo the author derives the great Manor of Coley, on the weſt of Reading.

" XVIII. Some Remarks on the different kinds of Trial by Ordeal, which formerly prevailed in England. By Robert Studley Vidal, Eſq. In a Letter to Henry Wanſey, Eſq. F.A.S."

The author has taken great pains to elucidate this curious ſubject, and communicated ſome intereſting particulars.

" XIX. An Inquiry reſpecting the Site of Kenwith or Kenwic Caſtle, in Devonſhire. By Robert Studley Vidal, Eſq. In a Letter to Henry Wanſey, Eſq. F.A.S."

The ſame writer ſeems to have aſcertained that Henniborough was the ſcite of Kenwith Caſtle, a place very memorable in our earlier hiſtory.

" XX. Copy of an original Charter of Exemption from the Foreſt Laws, granted by K. Hen. the 3d. to Stephen de Segrave, in the poſſeſſion of Philip Hammerſley Leathes, Eſq. F.A.S. Communicated by Mr. Leathes, with Obſervations on the ſame."

Contains remarks and explanations of terms in the old foreſt laws, and demonſtrates much knowledge of the ſubject.

" XXI. Some Remarks on the ancient Ceremony of the Feaſt of Fools, and on a ſculptured Girdle worn at its Celebration. By Francis Douce, Eſq. F.A,S."

The Feaſt of Fools has often been confounded with the ceremony of electing a boy-biſhop, which prevailed in Cathedrals. This paper, which evinces great knowledge of ancient cuſtoms, demonſtrates the contrary. It ends thus:

" This feſtival has by many writers been ſtrangely confounded with the ceremony of electing a boy-biſhop in cathedrals and other places. Ducange, followed by Du Tilliot, quotes from Dugdale's

Dugdale's Monaſticon, an inventory of ornaments, &c. belonging to the cathedral of York in 1510, wherein are mentioned a ſmall mitre and a ring for the "Epiſcopus puerorum," from which he has inferred that the *feaſt of fools* continued till that period in England: but it is evident that this refers to the election of a boy-biſhop, a ceremony not only of a ſerious nature, and inſtituted in honour of Saint Nicholas, or as ſome have, I think erroneouſly conceived, in remembrance of the maſſacre of the Innocents, but which uniformly took place on the 6th of December, Saint Nicholas's day, from which time to the feaſt of the Innocents, this boy-biſhop remained in office. But I purpoſely wave any further diſcuſſion of this ſubject, becauſe I feel much pleaſure in reflecting that it will moſt probably find a place amidſt a general exhibition of our popular cuſtoms and antiquities by the maſterly hand of my valuable and learned friend the Secretary of this Society *; and ſhall conclude my remarks on the *feaſt of fools* with ſtating that numerous imitations of it aroſe in various places and on different occaſions. Theſe were, the feaſt of the aſs; the electione of an abbé des conards or cornards, of an abbé des eſclaffards; of an abbé de malgouverne, whence our abbot or lord of miſrule; of a prince des ſots, ſometimes called mere folle, or folie; of a prince de plaiſance; a prince de l'eſtrille; a prevôt des etourdis; a roi des ribauds, and ſome others of a ſimilar nature. It is now time to advert to the more immediate ſubject of the exhibition which has given riſe to this imperfect communication. It is a girdle which tradition reports to have been worn by the abbot of fools in the cathedral of Dijon on his election into office. From the ſtile of its ſculpture I conceive it to belong to the fourteenth century. It conſiſts of thirty-five ſquare pieces of wood ſo contrived as to let into each other, by which means it eaſily aſſumes a circular form. On theſe are carved a variety of ludicrous and groteſque figures, conſiſting of fools, tumblers, huntſmen, and animals, with others that, from their licentiouſneſs, do not admit of a particular deſcription. They bear, on the whole, a very ſtriking ſimilitude to the ſculptures on the ſeats of the ſtalls in our cathedrals and monaſtic buildings, which were, no doubt, conceived in ridicule of the clergy in general, but more particularly of the friars; or, as I have already obſerved, they may, in ſome inſtances at leaſt, refer to the mockeries that were practiſed in celebrating the *feaſt of fools*. It only remains to add, that for the poſſeſſion of this, perhaps unique, curioſity, I am indebted to the liberality of Monſieur l'abbé de Terſan of Paris." P. 231.

"XXII. Memoir on the Viciſſitudes of the Principality of Antioch, during the Cruſades. By F. Damiani. Communicated by the Rev. Samuel Henley, A.M. F.A.S. in a Letter to the Rev. John Brand, Secretary."

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* This alas! is prevented by the death of the worthy Secretary; but we truſt his papers will be publiſhed. *Rev.*

This memoir was occaſioned by an error of Denina, in his Rivoluzioni d'Italia, and by a ſtill greater miſtake of the compilers of the Univerſal Hiſtory. It principally treats of the renunciation of the kingdom of Jeruſalem and principality of Antioch on the part of Mary, daughter of the Prince of Antioch, in favour of Charles of Anjou. The paper is diſtinguiſhed by much acuteneſs of remark, and contains many hiſtorical anecdotes hitherto but imperfectly underſtood. The author alſo detects ſome fallacies in the "Art de Verifier les Dates."

"XXIII. Extracts from an Ancient MS. remaining in the Archives of the Dean and Chapter of Weſtminſter, concerning the Manor of Paddington, in the County of Middleſex. Communicated by the Rev. William Vincent, D.D. F.A.S. Dean of Weſtminſter."

A deſcription of the manner in which the anniverſary of Walter, Abbot of Weſtminſter was ſolemnized. The manor of Paddington was aſſigned for this purpoſe.

"XXIV. An Inventory and Appraiſement of the Plate in the Lower Jewel Houſe of the Tower, Anno 1649. Communicated by the Rev. John Brand, Secretary, from the original MS. in his Poſſeſſion."

"XXV. Obſervations on the Monument in Canterbury Cathedral, called the Tomb of Theobald, and an Account of two ancient Inſcriptions on Lead, diſcovered in Canterbury Cathedral, by Henry Boys, Eſq. in a Letter to John Latham, M.D. F.R.S. and F.A.S."

This is, by an error of the preſs, called the 24th article. The monument here deſcribed is of very ſingular conſtruction, and has much engaged the attention of Antiquaries. It is ſhown as the tomb of Archbiſhop Theobald, and may probably be ſo.

"XXVI. Account of the Diſcovery and interment of the Heart of Arthur Lord Capel. In a Letter from the Rev. Anthony Hamilton, F.R.S. V.P.S.A. to the Rev. John Brand, Secretary."

The heart, when firſt diſcovered, was in a large ſilver cup. This, on the wiſe ſuggeſtion of Dean Stanley, was ſold, the money given to the poor of the pariſh. The heart was enclofed in an iron box, where it ſtill remains, in the family vault.

"XXVII. Account of an engraved Braſs Plate, from Netley Abbey, by John Latham, M.D. F.R.S. and F.A.S. in a Letter to the Rev. John Brand, Secretary."

The

The plate here engraved came from the ruins of Netley Abbey, and is very curious.

" XXVIII. Conjectures reſpecting the ancient Sculptures and Inſcriptions on two Pillars in the Abbey Church of Rumſey. By William Latham, Eſq. F.R.S. and F.A.S. in a Letter to the Rev. John Brand, Secretary."

The ſculptures and inſcriptions which are the ſubject of this paper, appeared in the laſt volume of the Archaelogia. Mr. Latham conjectures the figure on the left to repreſent King Edward, who began, and that on the right to be King Edgar, who completed the building of the Monaſtery of Rumſey. The author is of opinion that this place ſhould be ſpelt Rumſey, and not Romſey. Somner, Skinner, and Lye derive it from the Saxon word *Rume*. Baxter alone derives it from Romes-ey *Romana Inſula*.

" XXIX. Notices concerning the Dormitory of the Cathedral-Monaſtery of Norwich, by F. Sayers, M.D. Communicated by the Rev. Samuel Henley, A.M. F.A.S."

Of no great importance.

" XXX. Remarks on the Fortreſſes of ancient Greece. By William Hamilton, Eſq. Junior, F.A.S. in a Letter to the Rev. John Brand, Secretary."

This is a very intereſting and truly claſſical paper, the reſult of the intelligent author's own obſervations in his Tour through Greece. It is, in ſome degree, a new ſubject, but juſtly deſerving the attention of the antiquary, and indeed, of all men of taſte and learning. From theſe maſſes which ſo often occur to the inquiſitive traveller, Mr. Hamilton draws the obvious inference, that the population of the ancient Greeks, and their proficiency in mechanics muſt far have exceeded what modern ſcepticiſm thinks proper to concede. We gladly inſert the latter part, and with we had ſpace for the whole.

" The materials of which theſe walls were built, were of a ſilicious and calcareous nature. In the neighbourhood of Helicon and Parnaſſus, the ſtone employed has a great mixture of marble; and marble forms the greater portion of the walls of the town and theatre of Thoricum, in Attica; the walls of Athens were chiefly of pudding-ſtone, or a coarſe Breccia; and thoſe of Aſſus on the ſouth-weſt ſlopes of mount Ida are of Granite.

" Arches * were unknown to the Greeks; the door ways and windows are ſurmounted by ſingle architraves.

" No kind of cement appears ever to have been uſed by them. The interior of the walls was generally filled up with rude and looſer materials: though an example to the contrary is to be ſeen at Ænöe, where the whole wall is equally finiſhed throughout.

" The ordinary width of the walls, is from eight to nine feet; their heighth from twenty to forty feet.

" Square and round towers were frequently uſed; the former at the angles, and at the diſtance of about every fifty feet in the ſtraight walls; the latter, at the angles, where theſe were very acute.

" The Grecian fortreſſes are invariably placed on high and commanding rocks; their form was decided by the nature of the ground, and their foundations reſted on the bare rock, in which excavations were made, to ſerve as wells, and as granaries. This rational mode of adapting the works of art to thoſe of nature, obviated the neceſſity of ditches, which indeed do not ſeem to have been uſed, even where the ground was level. Vallies, ravines, and the beds of torrents, generally form their dykes and intrenchments, and the precipices above them are nearly as inacceſſible as the walls which they ſupport. The abrupt heights of Philæ, Ænoë, Panopæa, Daulis, and Chæronæa, preſented formidable obſtacles to an invader unprovided with cannon, and a ſecure protection to the towns ſituated on the ſlopes below them.

" The poſitions of the ſtrong cities of Greece, have uſually ſomething in them very remarkable. An inſulated hill, or a ſteep and difficult rock, commanding a rich plain, and at a ſmall diſtance from the ſea, was the ſituation to be preferred; as conveniences for trade, facility of procuring the neceſſaries of life, and ſecurity againſt pirates and banditti, were the objects to be attained.

" I cannot cloſe this ſubject without referring to two very important objects, with a view to the fortifications of ancient Greece; I mean, firſt, the Phocian wall, which is ſaid to have extended from the paſs of Thermopylæ to the gulf of Criſſa, and of which ſome traces are yet to be found, in aſcending the heights of Olta, immediately above the rock of Hercules Melampyx. The ſecond, is the Lacedæmonian wall built acroſs the iſthmus of Corinth, by the Peloponneſians, as a defence againſt the Perſians. This is ſtill very entire, in its whole extent of ſix miles; is built of

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" * N. B. The only ſpecimen of an arch I have ſeen in the Grecian buildings, is the doorway of a ſmall detached fort on a rock above Epheſus, where it ſeems to have been hewn out of the ſolid wall, in the form of a gothic arch."

rectangular

rectangular ſtones in horizontal courſes, and will be a laſting monument of indefatigable exertions in the cauſe of freedom.

"As I have already alluded to the opinion generally entertained of the Egyptian origin of the arts and ſciences of Greece, I will add, that the walls of the Egyptian cities, though they are not built of ſtone, but of large crude bricks baked in the ſun, have yet, from their thickneſs, and the favourable climate in which they were raiſed, been preſerved in many inſtances unhurt, notwithſtanding their frail materials. From this circumſtance, however, they cannot be compared with thoſe of Greece. Grecian maſonry can only be put in compariſon with the maſonry of Egypt, i. e. with its temples, pyramids, &c. and this compariſon preſents us with an extraordinary and intereſting reſult.

"In Egypt, from the cataracts to the ſea, architecture and ſculpture are ſeen in one uniform ſtate of excellence; there is no variety: there is no barbarous rudeneſs on the one hand, no perfection on the other *. In Greece, on the contrary, we trace almoſt at every ſtep, the ſlow but marked progreſs of practical ſcience, from the rude invention of the untutored peaſant, who piled up unformed maſſes of ſtone, to ſupport upon the precipices his vineyards, or his cottage; to the poliſhed and finiſhed works of a Phidias, or a Polyclete." P. 322.

"XXXI. Obſervations on the Remains of the Dormitory and Refectory which ſtood on the ſouthern ſide of the Cloiſters of the Cathedral Church of Norwich, by the Rev. W. Gibſon, A.M. F.A.S. In a Letter to the Rev. John Brand, Secretary."

This has reference to the 29th article, and contains ingenious obſervations on the fragments of the Dormitory there deſcribed.

"XXXII. Deſcription of the ancient Building at Norwich, which is the ſubject of the preceding Paper. By John Adey Repton, Eſq. F.A.S. In a Letter to the Rev. John Brand, Secretary."

On the ſame ſubject as the above, accompanied by ſome elegant plates of the architecture of the ſaid ancient building, *very* creditable to Mr. Repton.

"XXXIII. Further acount of Tumuli opened in Wiltſhire, in a Letter from Mr. William Cunnington, F.A.S. to Aylmer

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"* Is this a fair argument that Egypt was not the birth-place of arts and ſciences?"

Bourke Lambert, Eſq. F.R.S. F.A.S. and F.L.S. Communicated by Mr. Lambert."

Some curious diſcoveries were made in theſe barrows, and they are deſcribed with much acuteneſs and great antiquarian knowledge. Repreſentations of the Tumuli are annexed, with two very curious cups or vaſes. In the larger barrow at Sherrington, a ſkeleton was found of a very ſtout man, with his ſword and other antiquities near him, together with two other ſkeletons, one of an adult, the other of a child. This the author conjectures to be a Britiſh Tumulus, and that after all the labour, the primary interment remained undiſcovered.

"XXXIV. Copies of Writs preſerved among his Majeſty's Records in the Tower, from King Edward the Firſt, to the Chief Juſtice of Cheſter, and the Biſhop of Carliſle, on the occaſion of the Marriage of the King's eldeſt Daughter. Communicated by Samuel Lyſons, Eſq. F.R.S. Director, in a Letter to the Rev. John Brand, Secretary."

The firſt of theſe writs directs the Chief Juſtice of Cheſter to invite the Knights of that County to attend the marriage of the King's eldeſt daughter Eleanor to the Earl of Barr, at Briſtol. The ſecond is to the Biſhop of Carliſle, inviting him alſo on the ſame occaſion.

"XXXV. Extracts from the Rotulus Familiæ in the eighteenth Year of the Reign of K. Edw. I. preſerved among his Majeſty's Records in the Tower. Communicated by Samuel Lyſons, Eſq. F.R.S. Director, with a Tranſlation and Notes, by the Rev. John Brand, Secretary."

The roll from which theſe extracts are made, contains an account of the expences of the King's family for ſeventeen weeks, beginning at Midlent Sunday.

"XXXVI. Account of ſome Remains of Gothic Architecture in Italy and Sicily, by Robert Smirke, Eſq. jun. F.A.S. in a Letter to Samuel Lyſons, Eſq. Director."

The examples of this ſtyle in Germany are very frequent; there are many in Italy, though of a more mixed and unformed character. This paper is accompanied with beautiful plates of a window in the cathedral church of Meſſina, in Sicily, and the baptiſtery at Piſa.

"XXXVII. Obſervations on the preceding Paper reſpecting the remains of Gothic Architecture in Italy, &c. By Sir H. C. Engleſield, Bart. F.R.S. and V.P.A.S."

Sir

Sir H. Englefield thinks, and very juſtly, that in reaſoning from the ſpecimens in the preceding paper, as to the ſtyle of architecture in uſe at different periods, much caution is requiſite. Repairs and additions of later date may be confounded with the original ſtructure.

"XXXVIII. Further Remarks on the Remains of Gothic Architecture in Italy and Sicily, by Robert Smirke, Eſq. Junior, F.A.S. in a Letter to Samuel Lyſons, Eſq. Director."

This article is erroneouſly printed as article XL.

This paper is a reply to the remarks of Sir H. Englefield, detailed in the preceding article, and is accompanied with a beautiful plate, repreſenting the upper part of the weſt front of the cathedral at Piſa, and of the tower of the church of Li-frari, at Venice.

"XXXIX. Remarks on the Seal of the Bailiffs of the Liberty of Bridgnorth. By Francis Townſend, Eſq. Windſor Herald, F.A.S. in a Letter to the Rev. John Brand, Secretary."

This paper exhibits much, and very curious antiquarian reſearch and knowledge.

This volume contains, as in our opinion it ought to do, an intereſting and agreeable mixture of antiquarian, claſſical, and topographical information. The plates, which are intended to illuſtrate the ſubjects of the different articles, are executed with remarkable neatneſs and elegance; and the whole may claim an equal ſhare of praiſe with any of the preceding volumes publiſhed by the Society. The Appendix, as uſual, contains the liſt of preſents given to, and works publiſhed by the Society.

ART. VIII. *Journal of the Tranſactions in Scotland, during the Conteſt between the Adherents of Queen Mary, and thoſe of her Son*, 1570, 1571, 1572, 1573. *By Richard Bannatyne, Secretary to John Knox.* 8vo. 540 pp. Conſtable, Edinb. and Murray, London. 1806.

THAT John Knox, who never roſe to any higher dignity in the church than that of a pariſh prieſt, was attended by a domeſtic, or officer, known by the title of his *Secretary*, is a fact ſo extremely improbable, that it will not be readily admitted without ſome farther evidence than the title of this volume.

volume. The proteſtant clergy in Scotland—even ſuch as were mere pariſh miniſters—ſeem indeed, towards the cloſe of the ſixteenth century, to have been *addreſſed*, by thoſe who adhered to them, in terms ſufficiently reſpectful; but the extreme poverty, in which it is well known that they were all kept by the noblemen who profeſſed the reformed religion, muſt have prevented them from retaining SECRETARIES in their families. Knox, and ſome other reformed miniſters are, in this volume, addreſſed as *right honourable;* but they all complained, not without reaſon, of the ſacrilege of the nobles, and of their own want even of the comforts of life; and though Richard Bannatyne is repeatedly mentioned in the Journal as a domeſtic of Knox's, he is never called his *ſecretary*, but merely his *ſervant*. He ſeems indeed to have been a ſenſible man, entitled, by his attachment to his maſter, to all the confidence which could be repoſed in a ſecretary; but if he was not known by that title when he lived, he ſhould not have been ſo denominated two hundred years after his death. The controverſies that were excited by the revolutions, civil and eccleſiaſtical, which took place in Scotland during the diſaſtrous reign of Mary, and the minority of her ſon, have been ſo rancorous, and of ſo long duration, that the impartial part of the public expects the minuteſt accuracy from the editor of every ancient work relating to that period; for inaccuracy in any matter, however trifling, excites ſuſpicion reſpecting others of greater importance.

Whether Richard Bannatyne was or was not the ſecretary of John Knox, is indeed a matter in itſelf of very little moment; but it would be of ſome conſequence to know on what evidence the editor of this volume attributes it to him. With this evidence however we are not favoured; while one or two circumſtances mentioned in the preface, as well as the internal evidence afforded by the volume itſelf, ſtrongly incline us to think that of by much the greater part of it Bannatyne was *not* the author. Mr. Dalzell the editor acknowledges that of the author ſo little is known as to be unworthy of repetition; that Calderwood, who ſo early as 1604 was miniſter of a pariſh in Scotland, and ſoon afterwards a voluminous eccleſiaſtical hiſtorian, though he founded part of his own hiſtory on this journal, ſeems to have been ignorant of its author's name; that Spottiſwoode, in like manner, follows it almoſt implicitly, without mentioning the name of the author; and that a ſmall portion of the volume is not the work of Richard Bannatyne.

Theſe are very ſuſpicious circumſtances; but ſtill ſtronger ſuſpicions are excited by the Journal itſelf. At page 100, &c. the

the author gives the following "tenor" of what he terms "a lybell" againſt John Knox, which, in the month of March, 1571, was thrown into the houſe of the lords,* and fell, he ſays, into the aſſembly houſe.

"Vnto you, ryght honorable ſuperintendentis, miniſteris, and kirk of God, preſentlie aſſembled within this burgh for reformatione, humblie meanis and compleanis your fellow-members of Jeſus Chriſt, profeſſing ane ſelf religione with you, vpon Jhone Knox, miniſter of this burgh [*They were not Gentiles that accuſed poor Jeremy*]. That whare, vpon Sonday laſt by paſt; and dyvers vtheris tymes of before, the ſaid Johne, contrare to his profeſſione, opinlie, in this kirk of Edinburgh, maiſt ſeditiouſly [*falſlie lybellit*] detracted, rayled, and inveyed againſt our ſoverane ladie [*No ſoverane ladie is ſcho to me, nor yet to this realme, and ſo ye are traitoris*], the nobilitie, and vther ſubiectis of this realme, profeſſing her Grace's obedience, naming her an idolatres, and murtherer, and ane adulteres: [*I grant the accuſatione, bot reaſing I deny*], and her ſubiectis, meanteaneris of adulterie and idolatrie, with mony utheris iniurious, and ſklanderous wordis, as is notourlie knawin to this whole burgh. Attore, whaires of dewitie [*I deny dewitie in that part*], not onlie he ſuld have prayed for hir, but exhorted the whole kirk to pray for her weilfair, repentance, and converſione to God, not only doeth he omit the ſame, but contrariewayis vſes all maner imprecationes and execrationes againſt hir [*What I have vſed, man hat not ſtopped, nor ſall ſtop*], and vtherwayis ſpeakis of hir as ſcho were a reprobat, ſaying ſcho repentis not, nor can not repent [*Thou art ane impudent liare, I ſaid, and ſay, that pryde and repentance abyde not in a hart*], becauſe ſcho deſyres, moſt reſſonablie, to be reſtored to hir awin realme and authoritie, iuſtlie apperteaning to hir, both be Godis ryght and menis, and whairfra ſcho was vnnaturallie deiected, and is wrangouſlie debarred."

We forbear to quote the remainder of this charge or indictment, becauſe it is impoſſible to read thus far, without being convinced that it was inſerted into this Journal by Knox himſelf, who appears likewiſe to be indiſputably the author of the following paſſage:

"Now Lord be mercieful to thy pure flock within this realme, and chieflie within this citie, give me ſtrenth, Lord, to fight my battel lauchfullie, and welcome be thy mercifull providence with thy gude pleaſure: for in death I doubt not to overcome

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* Court of Seſſion.

EDITOR.

death,

death, and to get entrance in eternall lyfe be Jeſus Chriſt, in whoſe handis I comend my ſpreit.

" Lord provyde for thy flocks trew paſtouris; reas thou vp the ſpreitis of ſome to obſerve thy notable workis, faythfullie to comit the ſame to writ, that the proſperities (poſterities) to come may praiſe thy holie name, for the great graces plentyfullie powred foorth vpon this vnthankfull generatione. Jhone Knox truſting end of trawell." P. 129.

There is not the ſmalleſt intimation that theſe two extracts were written by any other perſon than the author of the Journal; and no man, we ſhould think, can doubt of *their* having been written by Knox himſelf, or by ſome perſon employed by him, not as his ſecretary, but as a mere amanuenſis. The author of the Journal likewiſe introduces himſelf (p. 143) as employed by one of the magiſtrates of Edinburgh, which was then under the controul of the Queen's adherents, in a kind of embaſſy to the Regent—an office which no man in his ſenſes could have thought of conferring on the ſervant of John Knox!

But farther, in the month of May, 1571, certain commiſſioners were ſent from the general aſſembly of the church, then ſitting in Leith, to treat with Kirkaldie and the famous Secretary Lethington, who, with various noblemen of the higheſt rank, kept the caſtle of Edinburgh for the Queen. Of theſe commiſſioners the author of this Journal repreſents himſelf as one, and gives the following account of what paſſed between him and the ſecretary on the occaſion. The ſuperintendant of Fife having mentioned the purpoſe for which they had come to the caſtle, ſilence was kept for a ſhort time, after which, our Journaliſt ſaid,

" ' My Lordis, I think ovr comiſſione extendis this farre, that ſeing your lordſchips are willing we ſuld travell as ye have declared be your wryting to our brother heir, Mr. Craig, and we are alſo verie willing to beſtow our labouris. Then it reſtis to knowe and heir of your lordſchips what heidis or articles ye will offer vnto vs, as ane grund whairvpon we may travell.' To this anſwerit the Lord Secretare. ' Mr. Jhone ye are ower vyſe, we will mak no offeris to them that are in the Canogait, for the principalis of the nobilitie of Scotland are heir, to whome they that are in the Canogait are far inferiouris in that rank." P. 157.

Here it is evident that the Journaliſt was a clergyman, and that his name was *John*. Through the whole conference, of which this is but a very ſmall part, he reaſons indeed with a coolneſs

coolneſs which we ſhould little have expected from Knox, whom we have ſeen not preſuming to deny, that, in his prayers, he uſed all manner of *execrations* and *imprecations* againſt his unfortunate ſovereign; but what other clergyman of the name of John, not dignified with the rank of a ſuperintendent,* was of ſufficient weight to be ſent by the aſſembly on ſuch an embaſſy as this? Knox too appears to have been at one period ſtrongly attached to Kirkaldie; and as that gallant chief ſeems to have treated the deputation with a degree of reſpect, which from the other nobles in the caſtle it did not experience till he appeared among them, the recollection of former friendſhip, uniting with this circumſtance, might mollify in ſome degree even the ferocious ſpirit of Knox. On other occaſions the ferocity of the Journaliſt appears ſufficiently conſpicuous.

"God confound," ſays he, (p. 19), "his (the ſecretary's) malitious and politicke head." "God fall recompence the Lord Boyd according to his wicked mynd and workis," (p. 22). "God confound him (the ſecretary), and his malitious mynd," (p. 22). It is as difficult to reconcile the calm reaſoning of the commiſſioner with the malignity which deliberately *wrote* theſe *curſes*, and affirmed (p. 67) that certain adherents of the queen were not "worthie of the ſocietie of men, but ought to be ſend ſuddanlie to the devill with whome they moſt burne without end," as it is to reconcile it with the ferocity of Knox; and yet there cannot be a doubt but that the commiſſioner was the author of that part of the Journal which mentions the deputation from the aſſembly at Leith to the Queen's adherents in the caſtle of Edinburgh.

From page 291 to p. 302, we find two very curious letters from Alexander Hey, an adherent to the King, and apparently a retainer of the Earl of Merton's. Theſe letters had unqueſtionably been addreſſed to John Knox; but they are inſerted in the Journal as if they had been addreſſed to its author, while they mention Richard Bannatyne as a perſon occaſionally employed to carry letters and other things from the one correſpondent to the other. Bannatyne himſelf does not appear as writing in his own name till about three months before Knox's death; and we firſt obſerved him in that cha-

* The ſuperintendent of Lothian was John Spottiſwood, father of the archbiſhop of that name; but he does not appear to have buſied himſelf with the factious politicks of the age, and cannot be ſuppoſed to have employed Knox's ſervant as his amanuenſis. —*Rev.*

racter

rafter on an occaſion on which Knox could with little propriety continue the Journal himſelf, and when, it is probable, he was unable to continue it.

He had been accuſed, in November 1571, of ſubſcribing with the Earl of Murray to the death of Lord Darnley, "Quhilk ſuld have been done in St. Jhonſtoune."* Thir wordis, "ſays Bannatyne, (p. 381), Mr. James Hamilton declared to me, beand Mr. Knoxis ſervand;" and like a faithful ſervant, he reported them to his maſter. Knox being then in great bodily diſtreſs, wrote to the author of the calumny a letter, which receiving no ſatisfactory anſwer from him, "the tryall of the mater," ſays the Journaliſt, (p. 382), "was referred to me, RICHARD BANNATYNE, be comand of my maiſter."

Bannatyne's part of the Journal begins with recording this tranſaction, which, though it took place in the end of the year 1571, appears, by the editor's chronological references in the margin, not to have been recorded in this work before the month of Auguſt, 1572. As Knox died on the 24th of November, in the ſame year, it ſeems to us in the higheſt degree probable, that he is the author of by much the greater and more valuable part of the Journal; that he had employed Bannatyne merely as an amanuenſis till the month of Auguſt immediately preceding his death; and that Bannatyne, from that period, when his maſter was unable to proceed, continued the Journal in his own name.

If this reaſoning be concluſive, as to us it appears to be, the value of the Journal will not ſurely be leſſened by being proved to be the work of Knox himſelf, and not, as the editor ſuppoſes, of his ſervant. Knox had many faults, which it is needleſs here to enumerate; but he had likewiſe many virtues, and poſſeſſed no ſmall portion of the literature of the age. He was indeed the ſlave of ſpiritual pride and prejudice, which often clouded a perſpicuity naturally keen, and ſometimes made him utter predictions as if he had been inſpired; but we are perſuaded that he *meant* to be honeſt, and recorded nothing as a truth which he did not *himſelf believe* to be true. Into the ſecrets of Murray, Morton, and Lethington, he was certainly never admitted; and as zeal for the reformed religion, called in the cant of the party the *gude cauſe*, was the oſtenſible motive of all the plots and rebellions which they fomented againſt their unfortunate ſove-

* This probably refers to what was called the *Reid of Baith*, See Brit. Crit. vol. xxv. p. 242.

reign,

reign, it is not wonderful that a zealot in the ſame cauſe, like Knox, who believed, that to lodge the ſovereignty of any nation in the hands of a woman is contrary to the order of nature and the revealed will of God, admitted without examination all the artful calumnies which thoſe profound politicians invented and circulated againſt a popiſh queen. She is accordingly in this Journal frequently called an *idolatres*, an *adulteres*, and a *murderer*—nay, the *quene murtherar of Scotland!* but at the ſame time ſeveral facts are recorded, which a future champion of the unfortunate Mary may employ ſucceſsfully in aid of the arguments which have been already urged to prove the falſhood of thoſe accuſations.

It repeatedly appears from this Journal, that Elizabeth, in her interference in the affairs of Scotland, had not the ſmalleſt regard to juſtice: that ſhe preferred not either of the parties to the other for the goodneſs of its cauſe; that ſhe ſupported the party of the king and the regents only becauſe it was more ſubſervient to her views than ſhe had reaſon to ſuppoſe that the government of Mary would be; that ſhe wiſhed not *either* of the parties to be annihilated, leſt her interference ſhould become unneceſſary to the other; and that her conviction of Mary's guilt was not even her *pretended* motive for keeping her out of the throne which her infant ſon had been made to uſurp. All this is as evident as any thing can be, from her long letter to the nobleman who had ſolicited her *directions* in the choice of a regent on the death of the Earl of Murray. In that jeſuitical performance, which extends from page 23d to page 28th of this volume, ſhe makes no alluſion to Mary's ſuppoſed guilt of murder and adultery; but ſays that,

"Finding that realme rewled by a kyng and the ſame affirmed be lawis of that realme, and therefore inveſted be coronatione and other ſolempneties vſed and requiſite, and generallie ſo receavit be the whole eſtates. We meane not be yielding to heir the complentis or informationes of the quene againſt hir ſone to doe any act whairby to mak concluſione of governementis, but as we have found it, ſo to ſuffer the ſame to continuw: yea not to ſuffer it to be altered, be ony meanes that we may impeſche as to our honour it doeth belong and as by our late actiones hath manifeſtlie appeared, &c. P. 26.

Here Elizabeth appears to be ſo far from convinced of Mary's guilt, that inſtead of having recourſe to it as to the motive of her conduct towards that unhappy queen, ſhe reaſons like a modern whig about the rights of kings, though

nothing can be conceived to which her diſpoſition was more abhorrent than the principles of a modern whig! True however to the maxim *divide et impera*, ſhe frightens the young king's partizans by praying

"Thame of thair wiſdomes to think how vnhonorablie and contrare to all humane order it were for vs, when the quene of Scotland doeth ſo many wayis requiyre to heare hir caus and doeth offer to be ordered be vs in the ſame alſweill for materis betuixt our ſelvis and hir as betuixt hir ſelf and hir ſone and his partie of that realme: againſt which offeris, no reſſone could move vs to refuſe to give eare that we ſuld afoir hand opinlie and directlie *before hir cauſes be heard and conſidered*, as it were give a judgment or ſentence eather for our ſelfis or for thame whome ſhe maketh to be hir contraries." (P. 27.)

Long before July 1570, when this letter was written, Elizabeth had heard and ſeen and conſidered all Murray's proofs of Mary's guilt, and yet ſhe was not convinced. The conferences had been broken up; Murray had returned to Scotland with his caſket and letters; he had governed that kingdom with deſpotic ſway; and by his tyranny had provoked the Hamiltons to murder him. His adherents, however, remained, and Mary, we ſee, continued her importunities to have her cauſe fairly heard. To theſe importunities Elizabeth had determined to pay no regard; but ſhe acknowledges that they were reaſonable, and to keep the king's friends in due ſubjection to herſelf,

"Ye ſall admonis thame," ſays ſhe, "that they doe not, by miſconceaving of our gud meaning towardis thame or by indirect aſſertiones of thair adverſaries grunded upon vntreuthis, hinder or waiken thair awin cauſe in ſuch ſort as our gud meaning towardis thame ſall not tak ſuch effect towardis them as they ſall deſyre or thameſelvis have neid of."

To thoſe who were in the ſecret this language was perfectly intelligible. Accordingly we are informed, that the "kyngis freindis (Maſter Lennox and others, no doubt) thought the letter friendlie and plane eneugh," but that "vtheris (the dupes of the faction) compleanet vpon ſome conditionall ſpeaking tending to this end, that that crewell murtherer of her awin huſband and moſt vile adulteres *myght be hard* (ſhe was not even to have a hearing!) and vpon conditions receaved in this realme agane."

It was the object of Elizabeth, and though not a *juſt*, a *political* object certainly, to keep Scotland, during the whole of her reign, in a ſtate of vaſſalage; and how completely ſhe ſucceeded is apparent from her conduct towards the

different

different factions, not on this occaſion only, but on various others. Whenever ſhe found the king's party not ſufficiently ſubſervient to her will, ſhe alarmed them with hints of her intention to hear the cauſe of their much injured queen, and reſtore her, if found innocent, to the throne of her anceſtors. By theſe means ſhe contrived to treat Scotland as a fief of England; and of the arrogance with which ſhe iſſued her commands, as well as of the deference with which they were received by the regents and their adherents, the reader will find abundant evidence in this Journal.

Thus, at p. 52, the parliament delays "thingis at the Quene of Englandis requeiſt;" at p. 89, we find her expreſſing her *wiſhes* that perſons of credit may be ſent to her, with whom ſhe might confer on the *internal affairs* of Scotland; and to give weight to thoſe wiſhes ſhe puts them in mind of Mary's complaints and her own regard for juſtice! In a treaty entered into at Perth between certain leaders of the oppoſite factions, we find ſome matters referred to the Queen of England, and "whatſumever ſcho ſuld adviſe and conſult theranent, the ſaid Lord Regent ſall performe, fulfill, and obſerve the ſamin with conſent of Parliament." (P. 468.) In a ſtate paper publiſhed in this volume (p. 519) we find the regent Lennox accuſed of ſomething like rebellion, for having cauſed "hald a pretendit Parliament, efter that he was required be the Erle of Suſſex, in the *quenes maieſtie of Englandis name*, not to hald the ſame;" and (at p. 524) the ſaid regent makes the beſt apology that he can for his conduct, and ſuch as it would have been proper to make only if Elizabeth had been his liege ſovereign!

Theſe facts prove ſufficiently that the cruel treatment which Mary received in England proceeded from no conviction of her guilt, but from the politic and intereſted views of Elizabeth. If indeed a concluſion may be drawn from the facts recorded in this volume, the guilt of Mary ſeems to have made very little noiſe in England, till the government, alarmed by her intrigues with the Duke of Norfolk, employed every effort to ruin the reputation of both. In a ballad which is here publiſhed, and ſaid to have been written in the name of Kirkaldie, the governor of the Caſtle of Edinburgh, we have the following ſtanza:

"Thea diſpard birdis of Beliall
Thought nocht but to advance thame ſall;
Fra they had hir down thrawin,
With errour and hypocriſie,
To commit open traitorie,
As cleirlie now is knawin:

But the grit God omnipotent,
That ſecreitis thoghtis dois ſearch
Relevit hes that innocent
Out of thare rage ſo ſearce;
Provydit and guydet
Hir to ane vncouth land,
Whare wander and ſclander
With enemeis non ſcho fand." (P. 95.)

It is not probable that Kirkaldie himſelf was the author of theſe lines; but no man of common ſenſe could have attributed them to him, had the ſuppoſed guilt of Mary made the ſame noiſe in England when they were written, that it made ſoon afterwards. This ballad firſt appeared in January or February 1571; and on the 14th of December immediately following, Hay, in one of the letters already mentioned, ſays to the author of this Journal,

"They have ſet out in England our quenis lyfe and proces, both in Lating and Englis, whairin is conteanet the diſcours of the tragical doingis; the proces of the Erle of Bothwellis clengine, her ſonnettis and letteris to him; the depoſitiones of the perſonnes execute, and cartellis after the kingis murther. In appearance *they leive nothing vnſet out tending to hir infamy, and to mak the Duck of Norfolk odious, quha has a grit benevolence of the people.*" (P. 294.)

This, and not any conviction of Mary's guilt, was Elizabeth's real motive for at laſt employing the pen of Buchanan to render her infamous in the eyes of foreign courts and of the Engliſh nation. Knox and his adherents had in Scotland already accompliſhed this object, in a great degree, by the factious harangues, which, under the denomination of *ſermondis*, they daily pronounced from the pulpit; but the people of England were not edified by thoſe *godlie ſermondis*, and it was likewiſe neceſſary to deſtroy the popularity of the Duke of Norfolk.

But this is not the only, nor even the moſt convincing evidence, which this volume furniſhes of the guilt of the faction which precipitated Mary from her throne, and by conſequences of her innocence of the crimes with which ſhe was charged. In the conference already mentioned between Secretary Lethington and the commiſſioners from the general aſſembly then ſitting at Leith, the ſecretary puts the commiſſioner, who appears as the author of this Journal, in mind, that

"My Lord Lyndſay being deſyred by my Lord Regent (Murray), to thereefter earneſtlie to paſs in England with him, he

he refuiſed altogether, whidder for laik of expenſes or vtherwayis I can not tell. But at lenth, when my Lord Regent preiſſed him ſo earneſtlie, being in ane hous in Leyth, before ane honorable cumpanie that he behoved to goe to England, then my Lord Lyndſay ſwore ane grit oath, and ſaid, my Lord, and ye caus me to goe to England with you, I will ſpill the whole mater, for, and they accuſe me, of my conſcience I cannot but confeſs the treuth." (P. 167.)

What truth had Lord Lyndſay to confeſs that would have "ſpilled the whole mater?" Undoubtedly, that he and Ruthven had been employed by Murray to extort from the queen when a priſoner in Loch-levin, the reſignation of her crown, and the appointment of that ambitious hypocrite to the regency of the kingdom, by threatening her with immediate death, ſhould ſhe refuſe to comply. It has indeed been lately affirmed that ſhe was threatened with nothing but *a judicial tryal* for the murder of her huſband, and that conſcious of her guilt, ſhe reſigned her crown to eſcape ſuch infamy. But had this been the truth, which, "of his conſcience he could not but confeſs," Lyndſay muſt have been perfectly aware, that by going to England he might promote, but could not "ſpill," the whole matter that Murray had in view. A reſignation extorted by the dread of *a judicious trial*, which it was obviouſly Elizabeth's intereſt to prevent, would have been a plain confeſſion of Mary's guilt, and done more for Murray's cauſe, than he was able to accompliſh by his caſket of letters and ſonnets. The wild opinion that Mary was by Lyndſay and Ruthven threatened with nothing but a judicial trial, in order to make her reſign her crown, appears, from the Journal before us, to have gained no credit whatever among men of ſenſe; indeed not to have been mentioned among ſuch men, at the period when that reſignation was made.

In a parliament held by the nobles of her party, it is repeatedly affirmed (pp. 224, 225, 226, 227) that

"Scho was advyſed to mak no difficultie" (about ſubſcribing the paper containing a reſignation of her crown) "as ſcho tenderit hir awin lyfe, and *wald eſchew preſent death*;" that "quhen, as ſcho had a little muſed with hir ſelf vpon the dangeris imminent, and caſting hir eye to viewe the place whair ſcho was for the tyme, and conſidered with all vnder whois rewle, keaping, and ſubiectione ſcho was, being perſones lyk eneugh to put thair crewell mynaſſingis to executione, having had experience by ſome vther thair actiones, that they myght weill find in thair hart to ſched blude, it is na mervell" "gif hir hart was ſtricken with a ſuddane feare, yea ſic as myght fall in a conſtant man; by which feare, hir maieſtie was inducit to ſubſcrvye the ſaid lettres (the form

of reſignation) and vtheris, bering the eſtabliſment of a certane kynd of regiment during the minoritie of hir ſone;" and that "upon this pretendit diſmiſſione, ſubſcryvit as ſaid is, in the place of hir impriſonement, and extorted be iuſt feare of *inſtant death*, is grundit, and conſequentlie followed the coronatione of hir derreſt ſone," &c.

Theſe are indeed the aſſertions of the queen's partizans; but they are in perfect uniſon with Lyndſay's reply to Murray, and they are not contradicted by the author of this Journal, who was one of her moſt rancorous enemies. It appears likewiſe in this Journal, that Knox and his friends, though they believed the queen guilty of the murder of her huſband, believed likewiſe that thoſe by whom ſhe was on that account driven from her throne, were juſt as guilty as ſhe. Thus (p. 128) it is ſaid that

"Poore Jhone Knox ceaſſed not to doe according to his accuſtomed manner, publictlie reproving (from the pulpit) the murther of King Harie Stewart, invented be the quene, *fortified be ſic as after God made inſtruments to confound hir*, and put in executione be Bothwell and vtheris, whome God will yit diſcloſe."

But who were the inſtruments employed to confound her? Not ſurely the Hamiltons and Huntly, who were accuſed as privy to the murder, but *Murray*, *Morton*, and *Lethington*; and though we have no evidence that this Journaliſt believed Murray to be one of the murderers, we have as little evidence that Murray did not "luik throw his fingeris thereto" (as Lethington ſaid he would) "and beheld their doingis, ſaying nothing to the ſermon;" whilſt the other two are repeatedly charged with it in the ſtrongeſt terms, one of the author's correſpondents "hoiping in God that Morton—ſall die mair perfitelie (than Argyle, Lethington, Bothwell, and Huntlie), and declaire he leavis deidis with his awin mouth, makand his repentance at the gallowes fute." (P. 492.)

In a complaint by ſome of the queen's moſt violent enemies "laid upon the burde, befoir the lordis of the articles at the parliament, quhilk began in Edinburgh the xv of Januar 1571," the complainers ſay,

"It ſalbe iudged be all nations that ſall heir of your proceidingis in this part, that it was not the murther of the king that ye have ſought the revendge of, whenas ye ſall ſchaik handis with the principall counſalloris therof, but YOUR AWIN PROMOTIONE, to the hurt and deſtructione of your native cuntrie.—For gif ye will ſay that it was for the revendge of the murther, it will be ſaid, that MEANED YE NEVER; for ye have better

ſlie the principall doaris and counſallioris therof, (Bothwell unqueſtionably) whairfore your ſeli or your poſteritie may reſave ſic puniſment as diſturbaris of a comone wealthe and wrackaris of your native cuntrie merits." (P. 454.)

But the moſt remarkable fact in behalf of the unfortunate queen, which is recorded in this Journal, relates to the practice of forging letters in her name. That Lethington was in the practice of doing ſo, and that he actually forged the famous letters to Bothwell has been repeatedly affirmed, and indeed rendered in the higheſt degree probable; though the tale of his confeſſing his forgeries has lately been with great confidence pronounced a fiction. It appears, however, that the author of this Journal, as well as Camden, believed that there were perſons capable of forging letters in the name of their ſovereign.

"Tuyſday, the xii of June, 1571, the caſtelis parliament begane, and the lordis came dovne vpon thair fute fra the caſtell to the tolbuith, to wit, the duck, lordis Huntlie, Home, Maxwell, the Biſchop of Athenis, Lord Claud, Coldinghame, and the Abbot of Kilwinning, with dyvers vtheris lairdis, as Pherniherſt, &c. whair ane letter was preſentit, be Garthlie from the quene *(devyſed in the caſtell of Edinburgh, as was iudged)* to the lordis thair aſſembled." (P. 222.)

That by *deviſed* is here meant *fabricated* is evident from the context; for all that the letter is ſaid to have contained, the queen had proclaimed as ſoon as ſhe made her eſcape from Lochlevin, and long before ſhe was connected with Lethington and Kirkaldie, the only two men of talents in the caſtle who were capable of deviſing any thing to the purpoſe. As every thing done in the caſtle againſt the uſurped authority of the regents is, by the author, attributed to "the politicke head of Lethington the ſecretarie," whom he calls the *God* of the party, there is not the ſmalleſt room to doubt but that this fabrication was adjudged to *him*; and that therefore whether he really forged the famous letters to Bothwell or not, he was generally believed by his contemporaries to be capable of ſuch forgery.

But this Journal is valuable not merely for the light which it throws on the political principles of the two great parties by which the kingdom of Scotland was then divided and the people oppreſſed; but alſo for the authentic information which it contains reſpecting the early conſtitution of the reformed church of Scotland. The zeal of the Scotch in the 17th century, for the preſbyterian forms of church government, and their rooted abhorrence of liturgical worſhip,

worſhip, are facts which they took care to render incontrovertible; but from the firſt dawning of the reformation to the period at which this Journal concludes, neither of theſe novelties ſeems to have become an object of their adoration. Knox indeed liked not the *name* of *Biſhop*, for he liked very little that had been reverenced in the church of Rome; but he introduced, himſelf, a kind of biſhops under the denomination of *ſuperintendents*, altering indeed, for the ſame reaſon, the limits of the ancient dioceſes. Even to *biſhops* and *archbiſhops* when promoted by the regents Lennox, and Mar, he ſeems to have made no objection; though he objected, apparently on very good grounds, to the promotion of Mr. John Douglas, through Morton's influence, to the archiepiſcopal ſee of St. Andrews. Nay, we have here the *laird of Dun*, who was one of Knox's ſuperintendents, pleading for the apoſtolical inſtitution of epiſcopacy, and contending (pp. 279, 280,) by arguments which it would not be eaſy to confute, that the admiſſion of men to offices of ſpiritual cure " perteinis, be the ſcriptoris of God to the biſchop or ſuperintendent."

The Journaliſt has likewiſe preſented us with a long account of the *edict*, or, as we ſhould call it, *Conge de elire*, to " the Deane and Chapter of the Metropolitan kirk of St. Andrees," to elect " Mr. Jhone Douglas" rector * of the univerſity, archbiſhop; of the election and *conſecration* of the ſaid Mr. Douglas; and of the conduct of Jhone Knox, who preached on the occaſion, but " refuſed to inaugurate the ſaid biſchop." The detail of thoſe proceedings is too long to be inſerted entire; and an abſtract of it, could ſuch an abſtract be made, would be of very little value. It is proper however to obſerve that the archbiſhop was required to be obedient to the general aſſembly of the kirk, conſiſting of the archbiſhops and biſhops and delegates from the inferior clergy ſitting in one chamber. To us of the church of England this appears ſomewhat ſtrange, becauſe our convocation like our parliament ſits in two houſes; but the Scottiſh parliament never conſiſted of two houſes, nor has the reformed church of that kingdom, we believe, ever aſſembled in an upper and lower houſe of convocation. Such a convocation of a preſbyterian church would indeed be abſurd.

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* " The chief magiſtrate reſident in the univerſity anſwering to our vice-chancellor." Such is the account given of this magiſtrate by Johnſon in his *Journey to the Weſtern Iſlands*; but we miſtake greatly, if the rector of one of the Scotch univerſities does not now live in the neighbourhood of London.—*Rev.*

What

What liturgy was made uſe of in the firſt reformed church of Scotland does not appear from this Journal; but that our brethren on the other ſide of the Tweed made uſe of *ſome liturgy*, probably the very meagre one that we have ſeen under the name of Knox, is indiſputable; for we are told that, in March 1572,

"Mr. Patrik Creich, who before for iuſt cauſes was depryvit of all functione in the kirk, was admitted agane to reid the prayeris in Hathingtoun kirk, gif he and the toun culd agrie: yea, vtheris wald have had him reading whair ever he culd in ony place." (P. 330.)

On the whole, we have read this Journal with much intereſt, and perhaps with the more, that to us it appears to bear internal evidence of being the work, not of Richard Bannatyne, but of his maſter Knox. Be this, however, as it may, we requeſt Mr. Dalzell to accept our thanks for the information and amuſement with which he has furniſhed us, and to be aſſured, that we ſhall be glad to meet with him again as the editor of an ancient volume of equal value. We are inclined, by the terms in which he ſpeaks of the Earl of Morton, to think that he favours the party, which we are compelled to condemn; but he betrays not the ſmalleſt ſymptom of *party ſpirit*, and has certainly as much right to differ in opinion from us, as we have to differ from him.

ART. IX. *Imagination, Poeme. Par Jacques Delille. Deux tomes. Imagination, a Poem. By James Delille.* 2 vols. Paris. 1806. Dulau, &c. London.

THOUGH we do not hold ourſelves obliged to review foreign works, yet we have reſerved the privilege of doing it, whenever we think it may be particularly conducive to the gratification of our readers. On the works of Delille we have a peculiar claim, becauſe he was long reſident in England, and becauſe he has ſtudied, imitated, or tranſlated ſeveral Britiſh Poets. In the preſent inſtance, though he writes on a ſubject pre-occupied by a Britiſh author, he does not appear to have examined or followed him; which we think is by no means to be regretted. The metaphyſical and wordy poem of Akenſide, on the Pleaſures of Imagination, could have produced no advantage to ſuch a mind as that of Delille, which was diſpoſed and qualified to draw from original

ginal nature; and Akenſide, even if he had ſucceeded better then he has, took only the half, and we may ſay the leaſt poetical half of the ſubject. If, therefore, we agree with Johnſon, that "his ſubject was well choſen, as it includes all images that can ſtrike or pleaſe," we muſt deny the remainder of his ſentence, "that it compriſes every ſpecies of poetical delight;" for the *pains of imagination* are certainly more exquiſite ſubjects for the poet than *the pleaſures*. Nor has the French poet failed to employ them with the moſt admirable force and effect.

We are informed, at the opening of the preface, that this poem was begun in 1785, and finiſhed in 1794: we may add, that it was not publiſhed for more than ten years after. Here is an example on which we would lay the utmoſt poſſible ſtreſs, for the ſake of our more fertile countrymen: who abounding in the vigour of genius; think that a great poem, calculated to give immortality to the writer, may be completed in a few months. Let them contemplate on the other hand the vivacity of a Frenchman, and beyond all doubt a true poet, waiting with patience more than twenty years to finiſh a favourite work, ſo as to preſent it to the public. To write rapidly is the proof of a fertile genius, but to correct at leiſure, to retouch, improve, retrench, augment, are works of that judgment, which an author cannot fully exert upon his own compoſitions, till he has almoſt ceaſed to look at them as his own; at leaſt till the partiality of production is moderated; and the fanciful reaſons by which the writer has juſtified to himſelf his own faults or his own eccentricities, have loſt their novelty, and in great meaſure their effect. It was of a dramatic poem, comparatively a very ſhort work, that Horace ſpoke when he recommended keeping it back nine years. How much more time muſt then be required to give due perfection to a poem extended to eight, ten, or twelve long books, may eaſily be concluded from analogy. We honour Delille for his patience and forbearance as to this fine poem, which by its excellence ſo fully juſtifies the meaſure; and we ſtrenuouſly recommend the imitation of his plan, to thoſe writers who have the laudable ambition to pleaſe for ever, rather than to excite a ſuperficial wonder for a month. That which is quickly produced, muſt generally, by a common law of nature, periſh with equal rapidity. The oak and the cedar are the ſloweſt growers in the vegetable world, but their duration is almoſt without limit.

Before we enter upon the poem itſelf, we muſt ſpeak of the Ode prefixed, and addreſſed to Madame Delille. We are much miſtaken if the Gallic Muſes can boaſt of many odes

odes ſuperior to this, for vivacity of lyric expreſſion, and pathos of ſentiment. He calls upon his wife, in the opening, as the perſon whoſe amiable qualities,

" Quand du crime légal les ſanglants attentats
Jetaient autour de nous les ombres du trépas,
M'ont tant de fois, dans ma mélancolie,
Conſolé de la mort, et *preſque de la vie.*"

This alluſion to thoſe horrible times of revolution, which he has elſewhere characterized with great force, is well introduced. He ſpeaks of himſelf as grown old, and no longer able to paint from nature as in his earlier days, having to deplore, if not the total, yet nearly the total extinction of ſight, which he does with much pathos.

" Mais aujourd'hui, des arts, de la nature,
Vainement j'oſerais eſſayer la peinture,
Sur mes yeux ſe répand un nuage confus;
Et comment peindre encor ce que je ne vois plus!"

The latter part contains a very poetical anticipation of his own death, ſuggeſting the kind of honours he would deſire to have paid to his tomb, and a tender invitation to Madame to viſit and decorate the place. It is, on the whole, ſuch an ode as is not often produced in any language.

The Poem on Imagination is divided into eight books, of which the general ſubjects are theſe, 1. Man, conſidered as an intellectual Being; 2. Man, conſidered as a ſenſible Being; 3. Impreſſion of Exterior Objects; 4. Impreſſion of Places; 5. The Arts; 6. Happineſs and Morality; 7. Politics; 8. Worſhip. Of theſe books, the four firſt are incomparably the moſt poetical: they are poetical indeed to a degree which cannot eaſily be rivalled. In an early part of his firſt book, M. Delille thus characterizes the power which is the ſubject of the whole:

" Mais tandis que les ſens nourriſſent ce tréſor,
Lui-même en remplit un plus admirable encor,
Qui ſans ceſſe reçoit, et reproduit ſans ceſſe;
L'Imagination, féconde enchantereſſe,
Qui fait mieux que garder, et que ſe ſouvenir,
Retrace le paſſé, devance l'avenir,
Refait tout ce qui fut, fait tout ce qui doit être.
Dit à l'un d'exiſter, à l'autre de renaître." P. 9.

Again, a little further on,

" Toute fois triſte, ou gaie, ou profonde, ou légère,
L'Imagination a plus d'un caractère;

Dépendante des temps, et de l'âge, et des mœurs,
Le jouet, le tyran et des ſens et des cœurs,
Des objets tour-à-tour eſclave ou ſouveraine,
Elle prend leur empreinte, ou leur donne la ſienne." P. 11.

After opening the ſubject in various ways, the author concludes his firſt book with the ſtory of Le Boo, beautifully told, as an illuſtration of the advantages and diſadvantages of intellectual cultivation. The ſecond book treats of the pleaſures of memory and of hope, the impreſſions of fear, &c. and concludes with a tale illuſtrative of the influence of imagination on the mind of a lover. In the third book, ſpeaking of the effects of novelty, the poet touches with grace upon the inconſtancy of his countrymen; after noticing which, in more trivial matters, he proceeds to this appropriate and ſublime apoſtrophe reſpecting their political verſatility.

" Trop heureux les Français ſi leur volage idole
Bornait à ces vains jeux ſa puiſſance frivole!
Mais quels pays lointains, quels barbares climats
De nos derniers malheurs ne retentiſſent pas?
A peine une ſecrète et vague inquiétude,
Des antiques devoirs denouant l'habitude,
Des folles nouveautés a donné le ſignal,
Tout s'ebranle, tout marche. A cet ordre fatal,
Hardis fabricateurs d'incroyables ſyſtemes,
Des novateurs fougeux ont tout mis en problêmes:
Les arts, les lois, les mœurs, un ſuperbe dégoût
A tout dénaturé; le temps qui change tout
Se voit changé lui-même, et notre vieille année,
Avec ſes mois nouveaux marche tout étonnée.
O mes concitoyens, dites-moi de quel nom
Se nomment aujourd'hui ma ville, ma canton?
Dans un pays nouveau chaque jour je m'éveille;
Le lendemain inſulte aux travaux de la veille;
La nouveauté qui ſuit viellit la nouveauté;
Le déſordre s'acroît par la rivalité;
On s'empreſſe, on s'elance, on court dans la carriére;
Hâtons nous, et gardons de reſter en arriere;
Atteignons, devançons nos rivaux confondus:
Les crimes ſurpaſſés ſont des crimes perdus.
Soudain les feux ſont prêts, les haches étincellent,
Sous la main des bourreaux des flots de ſang ruiſſellent;
D'un maſſacre nouveau le maſſacre eſt ſuivi;
Le peuple eſt fatigué, mais non pas aſſouvi:
Grands, petits, peuples, rois, trône, autel, tout s'efface.
Ainſi, lorſque ligués, dans les champs de la Thrace,

De la Terre autrefois les fils audacieux,
Sur des monts entaſſés eſcaladaient les cieux,
Les yeux epouvantés, dans les vaſtes campagnes,
Ne reconnaiſſaient plus ni vallons, ni montagnes,
Et cherchaient vainement, à travers les débris,
Les bois déracinés et les fleuves taris:
Mais bientôt expiant leurs terribles maximes,
Les ſacrificateurs deviennent les victimes;
Sur le trône, en tremblant, chacun d'eux va s'aſſeoir:
L'apôtre du matin eſt le martyr du ſoir.
Comme le vieux Saturne, en ſon étrange rage,
Dans ſes propres enfans devorait ſon ouvrage;
Comme aux champs de Cadmus des frères malheureux,
Au ſortir du ſillon, s'exterminaient entr'eux;
Sous ſes propres fureurs chaque parti ſuccombe;
Chacun brille et s'eteint, chacun s'eleve et tombe:
Tels roulent ſur les flots les flots bruyants des mers,
Ainſi la bombe ſuit la bombe dans les airs;
Partout les pleurs, le ſang, la rage, la démence,
Et l'empire n'eſt plus qu'une ruine immenſe.
Pleurez donc, O Français, pleurez ces jours heureux,
Ou de la nouveauté partiſans moins fougeux,
Vous l'adoriez ſans crime, et ne demandiez d'elle
Que la pièce du jour et l'actrice nouvelle." P. 147.

It cannot be neceſſary to point to the intelligent reader, how truly poetical a uſe is here made of the late calamities of France, how the images and illuſtrations are varied, and the whole with pathos applied to the ſubject. The ſame book furniſhes a noble inſtance of alluſion to ſcripture, and a very ſkilful imitation of an Engliſh poet. Speaking of the pleaſure of imagination in contemplating objects, with reference either to their paſt or future ſtate, the poet inſtances firſt in trees, old and young, of which he ſays,

" L'un plait dans le paſſé, l'autre dans l'avenir."

He then continues:

" Mais combien parmi nous ſont plus touchans encore,
L'être qui va finir, l'être qui vient d'éclore.
' Laiſſez, laiſſez venir ces enfants juſqu'à moi,'
Difait cet homme-dieu dont nous ſuivons la loi:
Et qui ſans intérêt peut voir le premier âge?
Il attire, il emeut, il attendrit le ſage.
Après tant de travaux et de perils divers,
Helas! il craint pour lui les maux qu'il a foufferts.
Quels pièges vont l'attendre au ſortir de l'enfance!
Qu'il voudrait lui léguer ſa longue expérience!

Cher et fragile objet de tendreſſe et de ſoins
Il plait par ſes defauts, règne par ſes beſoins.
Hâtons-nous de le voir, tandis qu'à ſon aurore
Tout eſt jeune et fleuri, frais et brillant encore.
Qui ſait ce que le ſort lui garde de malheurs?
Quel qu'il ſoit, il paira ſon tribut aux douleurs:
Tout homme doit pleurer, tel eſt l'arrêt ſupreme,
L'homme bon ſur autrui, l'homme dur ſur lui-même."

Neither Delille nor his commentator have here acknowledged the imitation, but every Engliſh reader will find in the laſt couplet even an exact tranſlation of theſe well known lines of Gray.

" To each his ſorrows. All are men,
Ordain'd alike to groan;
The tender for another's pain,
Th' unfeeling for his own."

Such uſe made of a foreign writer does honour both to the original and to the imitator.

It is impoſſible, in the ſpace we can allot to it, to purſue the deſign and execution of this admirable poem. But we muſt give a ſpecimen from the fourth book, on the impreſſion made by places upon the imagination, which abounds ſo much with deſcriptive beauties, that nothing can be more difficult than to ſelect one as ſuperior to the reſt. Paſſing by then ſeveral tranſcendant paintings, and particularly that of the author's native village, which is delicious, let us pauſe upon his deſcription of an object ſo often met with in this country, a ruined Abbey.

" Dans le ſein ténébreux, de ce bois écarté,
Contemplez ces débris d'un abbaye antique,
Monument oublié du faſte monaſtique.
Entrons. De ces vieux murs le deuil religieux,
Ce chœur ou raiſonnaient * le cantiques pieux,
Ces vitreaux colorés, précieux à l'hiſtoire,
Qui des faits du vieux temps ont gardé la memoire;
Ces combles entreouverts, ces lugubres caveaux;
Dans cette vaſte nef ce long rang de tombeaux,
Ou, des ſaints fondateurs trompant l'attente vaine,
Les noms preſqu' effacés ne ſe liſent qu' à peine;
Ces dômes, ces degrés dans les airs ſuſpendus,
Conduiſant au ſommet d'une tour qui n'eſt plus;

* Surely *reſonnaient*.—*Rev.*

Et

Et ces autels ſans culte, et leurs ſaints ſans oracles,
Dont la vielle légende a vanté les miracles;
Et ce lieu de l'offrande où de pieux tributs
Rachetaient les forfaits, ſuppléaient les vertus;
Tout ces aſile enfin, ſéjour de pénitence,
D'orgueil, de piété, de ſavoir, d'ignorance,
Dit plus dans ſes débris que ce frais Panthéon,
Enfant ſans ſouvenir, antique par ſon nom,
Où la voix du paſſé ne ſe fait point entendre,
Et qui n'ayant rien vu, n'a rien à nous apprendre;
Ou m'inſtruit à regret qu' outrageant le tombeau
Toute la France en pompe y cacha Mirabeau." P. 224.

A ruined abbey muſt be a new object in France, conſequently it is here deſcribed as retaining its painted glaſs in the windows, a circumſtance which could not have been ſeen in England; and a conſequent proof that the author wrote at home, and from objects actually exiſting. To the ruined abbey ſucceeds a deſcription of a feudal caſtle, alſo in ruins, the ſight of which produces an imaginary ſcene of the ancient tenants, reſtored in all their ſplendor of tilt, tournament, and military pomp. To crown the whole, this fourth book is concluded by a tale, illuſtrative of the terrific effects of ſolitude and darkneſs, ſo admirably expreſſed and worked up, that the reader of neceſſity participates, and ſtrongly participates, in the feelings deſcribed.

We have not yet carried our account of this fine poem beyond the firſt volume, becauſe the four books compriſed in it are, to our feeling, by far the moſt poetical. In the four laſt, the author is more metaphyſical, and leſs deſcriptive; yet he is ſtill a poet, as may be evinced by the opening of his fifth book, where having to treat of beauty, he finely laments the decay of his ſight, and compares himſelf, in that reſpect, to Milton.

" Beauté! je te ſalue; helas! d'épais nuages
A mes yeux preſqu' etients dérobent tes ouvrages!
Voilà que le printemps reverdit les coteaux,
Des chaînes de l'hiver dégage les ruiſſeaux,
Rend leur feuillage aux bois, ſes rayons a l'aurore;
Tout renaît; pour moi ſeul rien ne renaît encore;
Et mes yeux, à travers de confuſes vapeurs,
A peine ont entrevu tes tableaux enchanteurs.
Plus aveugle que moi, Milton fut moins à plaindre,
Ne pouvant plus te voir, il ſut encore te peindre;
Et, lorſque par leurs chants préparant ſes tranſports
Ses filles avaient fait entendre leurs accords,

Auſſitôt des objets les images preſſées
En foule s'eveillaient dans ſes vaſtes penſées;
Il chantait; et tes dons, tes chefs-d'œuvre divers,
Éclipſés à ſes yeux, revivaient dans ſes vers.
Helas! je ne puis pas égaler ſon hommage,
Mais dans mes ſouvenirs j'aime encor ton image. Tom. 2. p. 9.

This noble tribute to an Engliſh poet, whoſe great work the author has aſpired to tranſlate, cannot but give pleaſure to every Britiſh reader. When we ſay that theſe latter books are leſs poetical than the four firſt, we muſt not be ſuppoſed to aſſert that they do not furniſh many inſtances of high deſcriptive and imaginative powers; or that they could have been produced by any but a genuine ſon of the Muſes. The uſe the author has made of the various forms of religious worſhip, and the dignified manner in which he has given the preference to the true, both in the firſt and ſecond revelation, would afford materials for admirable citations, if we could allow ourſelves to extract any more. We muſt, however, content ourſelves with the homage we have here paid to a living genius, who, during his reſidence in England, became acquainted with our beſt poets, and liberally paid to them that diſtinction, which ought in juſtice to be returned in ample meaſure to him.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Groans of the Talents; or Private Sentiments on Public Occurrences. In ſix Epiſtles, from certain Ex-Miniſters to their Colleagues, moſt wonderfully intercepted. To which are added Notes, critical, explanatory, and edifying.* 8vo. 75 pp. 3s. 6d. Tipper and Richards. 1807.

We have juſt found a batch of theſe temporary ſatires, on both ſides, which had been laid by together and forgotten. To preſerve at leaſt ſome record of them, we ſhall here notice them together. In ſome inſtances we may be able to ſee in them how firſt ideas upon the change of miniſters have ſince been realized; therefore, though a little ſtale, they will not be without their uſe and amuſement.

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The "Groans of the Talents" are clearly the beſt of the whole ſet; a good deal of the ſpirit of the *Probationary Odes* prevails in them, though they cannot eaſily have any family relationſhip to thoſe amuſing compoſitions. Perhaps their more near connection may be with the Anti-Jacobin Newſpaper, the moſt brilliant periodical work that ever ſhone for ſo ſhort a period. The Epiſtles are from ſome of the moſt leading characters, and are ſuppoſed to have been *intercepted;* they ſavour however rather more of anticipation or conjecture than of intercepting. The following good humoured laugh at ſome of the eccentric notions of one ex-miniſter cannot offend any one, and may afford a fair ſpecimen of the whole.

"I had prepared a glorious bill,
This ſweeping clauſe containing,
That bull-dogs, bulls, and fighting cocks,
Should all be put in training.

"Theſe roaring, barking, crowing corps,
Were all to have been taught,
A grand and novel kind of drill,
By men with ſcience fraught.

"The bull corps ſhould have been my own,
The cock corps, chicken T—yl—r's;
And H—w—ck ſhould have taught the dogs
To fight like Britiſh Sailors.

"If P—y, prattling, pliant boy,
For a command had ſigh'd,
The geeſe ſhould have been ballotted
Sooner than he denied.

"Of ſuch a corps he'd ſurely prove
A very fit commander;
For geeſe would willingly be drill'd
By ſuch an able gander.

"S—— W——d too, who of my friends
Among the foremoſt claſſes,
Should ſoon have been appointed to—
A regiment of aſſes.

"Juſt ſuch a corps he headed once
Againſt a noble peer,
Then fiercely foam'd his fury forth,
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We cannot afford ſpace for any ſpecimens of the notes, but they are well worthy of the text. Let us only add, that the Epiſtles are written in different meaſures in blank verſe, couplet, ſtanzas,

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ſtanzas, whether to imply that the writers were all for bringing forward *meaſures* of their own is more than we ſhall pretend to gueſs.

ART. 11. *All the Blocks! or an Antidote to "All the Talents," a Satirical Poem. In three Dialogues. By Flagellum.* 8vo. 76 pp. 3s. 6d. Mathews and Leigh. 1807.

Never was a fairer retort than this. Even the ſcale of merit, in the compoſition and notes, is preſerved; and as "All the Talents" * was only a ſecond rate poem, ſo does not this riſe a hair's breadth above that claſs. The following ſummary attack of the preſent miniſtry, beginning with the firſt Lord of the Admiralty, will ſufficiently confirm this opinion, if it prove not that ſecond rate is rather a rank too high for the effuſion.

"Tuſh, I forgot, he alſo knows a rope:
And did one grain of ſenſe his noddle deck,
He ſurely would apply it to his neck,
And rid out Dutch-built veſſel, Heav'n defend us,
Of one land-lubber, who cannot befriend us.
Yet hold, my Pegaſus! a truce to laſhing,
Take breath, and then anew commence thy ſplaſhing;
Theſe Blocks, *à capite ad calcem*, ſpatter—
For faith, my muſe it is no arduous matter;
So fully are their acts with folly fraught,
To let them 'ſcape were to be void of thought.
And though all Poets are a-kin to crazy,
That rhymſter would be moſt confounded lazy;
Who could not run and read, without his glaſſes,
And dub this Miniſtry a *batch of aſſes.*" P. 14.

What delicacy! and covert ſlyneſs of alluſion!—How muſt ſuch ingenious ſatire be felt! Mr. Flagellum has perhaps by this time conſidered whether the expeditions lately undertaken, and the ſtate papers lately publiſhed have been the works of aſſes or of lions.

ART. 12. *Melville's Mantle: being a Parody on the Poem entitled "Elijah's Mantle* †." 8vo. 23 pp. 2s. 6d. Budd, 1807.

The parody, as it is a very eaſy, ſo is it, in proportion, an inefficient artifice of ſatire. It muſt, however, be acknowledged that the parody here given is executed with vigour and taſte.

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* See Brit. Crit. May, 1807, p. 558.

† See Brit. Crit. May 1807, p. 557.

As

As we cited the concluding ſtanza of the former, which celebrated Mr. Pitt, ſo we ſhould here inſert the correſponding ſtanza, here applied to his great rival, did it not appear that no change has been made in it, except that of inſerting "honour'd Fox," inſtead of "honour'd ſhade." It is eaſy enough to parody in that manner.

ART. 13. *St. Stephen's Chapel, a Satirical Poem. By Horatius.* 8vo. 51 pp. 3s. Ridgway. 1807.

This poem is in ſome degree connected with the reſt, for the author profeſſes himſelf "deſirous of ſhewing, that while the preſs ſwarms with productions of miniſterial poets—one voice, however weak, has dared to lift itſelf in the cauſe of independence." *Independence*, it muſt be recollected, always means dependence on the party that is out, in oppoſition to that which is in; though the nation is collectively ſtruggling for *independence*, and the miniſtry may be in the nobleſt manner ſupporting that general cauſe. After this declaration in the preface, the poem may be expected to contain high praiſes of the *outs* and violent cenſures of the *ins*. It does ſo, and with no extraordinary ability, though undoubtedly much ſuperior to that diſplayed in "All the Blocks." Here is ſome invention, ſome originality; ſuppoſed parliamentary ſpeeches are given in verſe, and are conceived with a degree of ingenuity. How far the poet enjoyed prophetic gifts, like the bards of old, may be judged from this ſpecimen. The genius of Britain addreſſes the bard *in his ſleep*.

"Then,* milder counſels reach'd the royal ear,
And check'd injuſtice, bigotry, and fear.
Domeſtic Wiſdom propp'd my weak finance,
And *foreign ſuccour* † check'd the march of France.
And now again the King's ſupreme commands
Have call'd the ſignets from his ſervants' hands,
And thou, in ſilence, ſolitude, and grief,
Lamenteſt changes not without relief:
For ſhort and anxious ſhall the moments be,
Of pride, and weakneſs, ſloth, and tyranny,
And royal goodneſs ſhall again reſtore
The wiſe and virtuous, to depart no more.
In either Houſe, from miniſterial ranks,
Shall ſtart a dupe, with ſome addreſs of thanks,
And ſoon, repenting of his bold intent,
Shrink from the manly ſenſe of Parliament,
To weak compeers a nation's voice convey,
And ſtrike his flying friends with ruin and diſmay."

This cloſe is not very clear, it might be aſked, in the words of the farce, pray, "Who's the Dupe?" On which ſide?

* On the coming in of the *late* miniſtry. *Rev.*
† When and where? *Rev.*

ART.

ART. 14. *The Chimney-Sweeper's Boy. A Poem.* 8vo. 24 pp. 2s. Longman and Co. 1807.

This ſhort poem (for the preliminary matter occupies nearly 13 pages) is devoted to a purpoſe which would completely diſarm the ſeverity of criticiſm. It is dedicated to the "Society for Encouraging a new Method of Sweeping Chimnies, and ſuperſeding the Neceſſity for Climbing Boys." After a ſhort addreſs "to the Reviewers," the author, in a ſort of preface, ſets forth the wretched condition of chimney-ſweepers' "climbing boys," and the benevolent attempts of the Society for rendering ſuch an employment unneceſſary, or, at all events, diminiſhing the number of thoſe who are devoted to it.

The poem itſelf merely relates an affecting ſtory (how far it may be founded in fact we know not) of two affectionate parents whoſe child had been ſtolen by a gipſey, and was at length found in the occupation of a chimney-ſweeper. It is affecting from the nature of the events, and not deſtitute of poetical merit. The deſcription of the boy coming, in his new capacity, into his father's houſe is particularly well imagined.

"Now to Alcander's hoſpitable dome
The ſhivering Edwin and his partner come;
As on the marble hearth they barefoot ſtand,
The room ſpreads far in gloom on either hand,
The glimmering taper ſheds a feeble light,
And faintly ſhows the gilding glittering bright,
The lofty mirrors long perſpectives throw,
And other diſtant ſweeps and glimmering tapers ſhow.
The wondering Edwin ſilent ſtood, and threw
His eyes around, ſtruck with the ſplendid view;
Strong recollection ruſh'd upon his mind
Of ſcenes like this, tho' faintly here defined,
Scenes far and diſtant, ſcenes whoſe memory dear
Drew from his eyes the ſilent trickling tear." P. 20.

If the circulation of this tale ſhall tend to promote the benevolent purpoſe of the author, he will undoubtedly feel a laſting pleaſure in having produced it, and will deſervedly receive an applauſe ſuperior to that beſtowed on mere poetry.

ART. 15. *A Select Collection of Epitaphs and Monumental Inſcriptions, with Anecdotes of Diſtinguiſhed and Extraordinary Perſons.* 12mo. 230 pp. 5s. Ipſwich, printed. Longman, &c. London. 1806.

A collection of Epitaphs is in itſelf an intereſting collection, for though, 'to lie like an Epitaph,' be a proverb juſtly current, yet ſo many Epitaphs are in various ways epigrammatic, that the peruſal of them cannot but afford conſiderable amuſement. Of this kind,

kind, a very remarkable inſtance offers itſelf at the firſt accidental opening of the book.

"ON SIR HORATIO PALAVICINI,

"*Who was collector of the Pope's taxes in England, in the reign of Queen Mary, on whoſe death, and the change of Religion that enſued, he took the liberty of keeping the money for himſelf, and ſettling in England, built a Houſe at little Shelford, in Cambridgeſhire, and was alſo in poſſeſſion of the Eſtate and Houſe at Babraham in the ſame County.*

"*On July* 6, 1600.

"Here lies Horatio Palavazene,
Who robb'd the Pope to lend the Queene,
He was a thief: a thief! thou lyeſt,
For why, he robb'd but Antichriſt.
Him Death with beſom ſwept from Babraham,
Into the boſom of old Abraham:
But then came Hercules, with his club,
And ſtruck him down to Belzebub." P. 26.

It cannot be denied that many curious and entertaining Epitaphs are contained in this volume; nevertheleſs, it is equally true that the collection is ill made, and has many faults which it ought not to have. Some Epitaphs inſerted are irreverend, and ſome are fanatical; nor is it eaſy to ſee to which of the two extremes, of infidelity and ſuperſtition, the compiler was inclined. At p. 24 is printed the cowardly attack of Soame Jenyns, againſt Johnſon, when dead, againſt whom he did not dare to move a finger while the breath was in his body. At the ſame time, it is printed ſo careleſsly, that we have "poor *John*," inſtead of "Johnſon," to the deſtruction at once of the ſenſe and metre. But, having mentioned this deſpicable piece of ſpite, we muſt not omit to print, as an antidote, the well deſerved retort which it occaſioned at the time.

"EPITAPH.

"*Prepared for a Creature* not quite dead *yet.*

"Here lies a little, ugly, nauſeous elf,
Who, judging only from its wretched ſelf,
Feebly attempted, petulant and vain,
The *Origin of Evil* to explain.
A mighty genius, at this elf diſpleaſed,
With a ſtrong critic graſp the urchin ſqueez'd.
For thirty years its coward ſpleen it kept,
'Till in the duſt the mighty genius ſlept;
Then blinked and fretted, in expiring ſnuff,
And ſtunk at Johnſon with its laſt poor puff."

This

This collection is so carelessly made, that at p. 105, we have what is entitled *A Bard's Epitaph*, without the least intimation to what bard it belongs: though it is well known as the production of Robert Burns, and is in Currie's edition of his works, vol. 3. p. 344. Some other epitaphs, written by the same poet, and appearing in his works, are inserted as perfectly anonymous; and the mock epitaphs in Goldsmith's pleasant poem of *Retaliation*, are inserted as real inscriptions on the persons. At page 94 we have the inscription on a very celebrated personage, who cannot be mentioned, by the friends of wit, without much reverence, JOE MILLER; who is said to have been, and truly without doubt, "A tender husband, a sincere friend, a *facetious* companion, (foolishly printed *factious*), and an excellent comedian." He died Aug. 15, 1738, æt. 54. The Epitaph on a Scold (p. 99) has been well Latinized, with the turn, "Non *jacet* hic conjux mortua, sed *tacet* hic." In page 148 the Epitaph at the conclusion of Gray's Elegy is also given as a real one, *in a Country Church-yard*. Such absurdities prove the compiler to have been very unequal to the perfectly idle task of collecting such matters.

With the exceptions we have made, and others of a similar nature that might have been made, the collection is amusing, and in some parts instructive: but we cannot further enlarge upon it, from the pressure of other matter.

ART. 16. *A Moral Poetical Epistle addressed to Welma, on expressing to a Friend her Determination to retire to a Convent. By the late Editor of the Eye of Reason.* 4to. Hughes. 1s. 1807.

Welma is an imaginary character, who fatigued with the troubles and sorrows of life, wishes to retire into a convent. The poem is the remonstrance of a friend in an epistle combating such intentions. It is poetical in language and sentiment; there are many feeble lines, but on the whole some merit, as the reader will, perhaps, perceive from this specimen:

"How then fair Welma in these walls confined,
Without expanding thought in sense refined,
Where zeal mistaken binds the yielding sense,
And words alone to virtue have pretence;
Who talk of charity, and yet have none,
Who talk of faith which no great act has shewn,
Who talk of hope, and yet with trembling breath,
Like mortals fear the certain stroke of death.
Can you *there* Welma seek to sooth your woe,
And there again returning peace to know;
Where Prejudice o'er Reason e'er is bound
In one continu'd dull and useless round;

Where

Where prayers are said in one succeſſive chin e,
And like life's index mark the fleeting time.
No ſentiment of gratitude behold,
Raiſed by a view of 'Fields of argent, gold;'
Or by the riſing of the ſplendid ſun,
Or by its ſetting when its courſe is run," &c.

NOVELS.

ART. 17. *The Miſanthrope; or the Guarded Secret. A Novel in Three Volumes.* 12mo. 15s. Appleyard. 1807.

In an introductory addreſs to theſe volumes, written in eaſy good humoured verſe, the fair author ſays:

"If no *merit impure* they can glean from my page
To add to the *many* that ſully this age,
Where authors inſidious endeavour to ſow
Their tares in the wheat like our primitive foe;
Then obſcure in the rear of the noveliſt cluſter,
Should ye deign to review me, O let me paſs muſter."

We can aſſure our readers that the lady may very well paſs muſter, if we cannot ſay that ſhe is very beautiful, or a model of the graces, ſhe has no deformity, is eaſy in her gait, and of very intereſting appearance.

POLITICS.

ART. 18. *The Criſis. By the Author of Plain Facts; or a Review of the Conduct of the late Miniſters.* 2d edit. 8vo. 79 pp. 2s. 6d. J. J. Stockdale. 1807.

Before we had been able to pay attention to this ſpirited political tract, it's own merits had carried it to a ſecond edition. It is therefore the leſs neceſſary for us to give a diffuſe account of a work already, we may preſume, generally known.

The Criſis takes a view of our preſent ſituation, and that of Europe, as the latter has been influenced by the late ſucceſſes in war, and the ſtill more ſucceſsful intrigues of our enemy.

A want of vigour and deciſion in the councils of Auſtria, and her antipathy to Pruſſia, are conſidered as the chief cauſe why Buonaparte, when he had once been checked, was not completely overthrown. But the author alſo condemns the unaccountable remiſſneſs of our own government. "That force," he obſerves, "which, concentrated, might have been efficiently employed, has been either frittered away in the inanity of colonial expeditions, or has been cooped up in places, which, from their poſition, have deprived it of all poſſibility of active operation." "Had we," he ſubjoins, "kept our troops collected in ſome

convenient position at home, with transports ready to receive them, so as to have enabled us before, or even after the battle of Eylau to land forty or fifty thousand men in the rear of the allied armies, is there a military character in Europe who will estimate at so low a rate the value of such a detachment of British soldiers, as to maintain that Buonaparte would not have been exposed to the risk of total destruction?"

The author then justifies himself and all those who adopt strong language in speaking of Buonaparte, and again insists on the necessity for vigorous measures which existed immediately on the rupture of the late negociation, and on the impolicy of our expeditions to Constantinople, Alexandria, and South America, particularly urging that the last should only have been undertaken on the principle of liberating the inhabitants of those regions from the Spanish yoke. He also censures the assembling of so large an army in Sicily, when they might have been usefully employed elsewhere.

He then considers what are "the means left to extricate ourselves from those augmented difficulties and dangers in which we have been involved."

The principal of those means, that of cutting off all commercial intercourse between our enemies and those neutrals who have lent themselves to their views, has at length been announced to the world by the dignified and energetic declaration of our sovereign. The writer before us has the merit of being one of those who, by their spirited exhortations and seasonable arguments, have prepared the public mind for this severe but necessary system of warfare.

Having discussed this subject at large, and justified the late expedition to the Baltic on strong grounds, the author adverts to our system of home defence, and recommends the plan of Lord Selkirk (suggested, we believe, in a parliamentary speech of his lordship), as the most complete. Not having that plan before us, or recollecting it accurately, we cannot form a judgment as to its expediency.

Upon the whole, however, this writer is well entitled to our praise and recommendation. His language is spirited, though sometimes a little too declamatory, and his motives appear to be patriotic and pure.

ART. 19. *Address to the People on the Maritime Rights of Great Britain.* 8vo. 19 pp. 6d. Budd. 1807.

In the present situation of public affairs, when the attacks of our enemy are directed chiefly against the commerce and naval pre-eminence of these kingdoms, the means of repelling those attacks, and of counteracting the unwarrantable measures adopted to enforce them, undoubtedly deserve the most serious consideration. His "plans against us" are stated by this author to have developed

developed themſelves in a three-fold direction; namely, " in the decree for blockading the Britiſh iſles; in the ſcheme, not yet matured, of a northern confederacy; and in the ſyſtem long ſince begun, of American neutralization."

In order to defeat theſe purpoſes, the author before us recommends us to follow the line of conduct purſued by our great deliverer King William ſoon after the Revolution, when, by the Treaty of Whitehall (between England and Holland), " it was declared, 'that it was agreed between the King of Great Britain and the States General that if, during the courſe of the war, the ſubjects of any other king, prince, or ſtate, ſhould undertake to traffic, or have any commerce with the ſubjects of the Moſt Chriſtian King, or if their veſſels, or ſhipping, were met in their paſſage to the ports, havens, or roads, under the obedience of the Moſt Chriſtian King, the ſaid veſſels, ſhipping, merchandize, or wares, ſhould, in the caſe above-mentioned, be attacked, and taken, by the captains of men of war, privateers, or other ſubjects of the King of Great Britain, and the Lords of the States General; and ſhould, before proper judges, be condemned for lawful prize." P. 12.

Such a ſyſtem, the author aſſerts, and we think proves, to have become indiſpenſable, and refutes the arguments which he expects to be produced againſt it. As, however, this important ſubject muſt have been long under the conſideration of Government we deem it unneceſſary to ſay more than that the tract before us appears to have been dictated by patriotic motives, and is by no means deficient in good ſenſe and ſound reaſoning.

DIVINITY.

ART. 20. *The Lunatic reſtored, or comforted: A Sermon; By the Rev. William Hett, M. A. Prebendary of the Church of Lincoln. The Profit ariſing from the Sale of this Sermon will be given to the Fund of the Lunatic Aſylum.* 8vo. 23 pp. 1s. Brooke, Lincoln; Scatcherd and Letterman, Avemaria-Lane. 1807.

The moſt uſeful and juſt report we can make of this Sermon, will be, an extract of ſome length; which will at once, exhibit a ſpecimen of the preacher's powers, and contribute (perhaps) to the general furtherance of his truly charitable deſign:

" And I am perſuaded, my brethren, that ſome of you, who now hear me, are not unacquainted with particular inſtances of that diſtraction of mind, the general effects of which I have been endeavouring to ſet forth. You may perhaps have ſeen a *young man*, in the full bloom and firmneſs of health, the joy, the comfort of his aged parents, rendered, by the prevalence of this malady, the victim of diſſipation or of deſpair; a torment to himſelf, and the pity of all who know him. You may have ſeen a *young woman*, beautiful as the morning, and ſprightly as

the birds, by the ſame means, either become flippant and volatile in the extreme, or ſuddenly caſt down into all the horrors of deſpondency: unconſcious of her own charms, inſenſible of the careſſes of her friends. You may have ſeen a *careful father*, utterly diſqualified to perform the numerous attentions which he owes to his beloved offſpring; unmoved by the kind endearments of his wife, untouched by the tender embraces of his children. You may have ſeen an *indulgent mother*, rent from all that was before her delight, her own dwelling, her huſband, her children; and devoted to the vagaries of vanity, of anger, or of ſorrow. If you have never ſeen, you may have read or heard of caſes of inſanity; during the malignity of which, a man has been impelled to lay violent hands upon *himſelf*, or even to become the determined executioner of his *own wife*, of his *own children*.

"To prevent and to remedy theſe ſad and diſtreſſing calamities, as far as they are capable of prevention and remedy, by the ſkill and induſtry of human agents, aided by the bleſſing of God, is the object and the intention of thoſe reſpectable and truly benevolent Chriſtians, who now ſtand forward to promote, and by every means in their power to accompliſh the building of a LUNATIC ASYLUM, a receptacle for the cure of thoſe who are diſordered in mind, within the precincts or in the neighbourhood of the City of Lincoln." P. 15.

The erection of ſuch aſylums in different parts of the kingdom has lately been in the contemplation of Parliament; and a Report (now before us) from the Select Committee, appointed to enquire into the State of Lunatics, was ordered to be printed on the 15th of July 1807. On this ſubject it may be uſeful to obſerve, that, whatever ſhall hereafter be done by the legiſlature; doubtleſs, *benefactions previous* to any Act of Parliament will be highly reſpected, and ſtrictly applied according to the deſign of the benefactors; not in aid of any general rate, but for the purely charitable purpoſes intended. Let theſe benefactions, then, go on without delay: and let us do juſtice by expreſſing our belief, founded upon credible authority, that the County of LINCOLN, in point of charitable deſigns, well projected and conducted (particularly, of a Hoſpital, and of a Fund for the Relief of neceſſitous Clergymen, their Widows and Orphans) yields to few counties, perhaps to no county in England.

ART. 21. *A Sermon preached in St. Patrick's Cathedral, Dublin, July* 13, 1806, *at the Conſecration of the Rev. Dr. Charles M. Warburton, Biſhop of Limerick. By the Rev. Richard Graves, D. D. M. R. I. A. Senior Fellow of Trinity College, Dublin, and Chaplain to his Grace the Duke of Bedford, Lord Lieutenant of Ireland.* 8vo. Dublin, printed. Cadell and Co. London. 1806.

This diſcourſe begins with a view of the epiſcopal office and authority, as conſtituted by the apoſtles themſelves, and is very maſterly

maſterly in its deductions from Scripture, on that important ſubject. The preacher argues alſo from reaſon, with no inconſiderable force. "To ſuppoſe," ſays he, "that when the apoſtles were removed from their miniſtry, all authority to govern and direct the church of Chriſt was to expire along with them; and that the regulation of that ſociety, ſo extended, ſo important, ſo ſacred, was to be abandoned to the caprice of individuals, the unruline[ſ]s of multitudes, the mere caſual exertions of tranſitory feelings and undirected efforts, is as contrary to the dictates of reaſon, the analogy of nature, and the general œconomy of Providence, as to the direct declarations of Scripture, and the cleareſt records of eccleſiaſtical hiſtory." P. 8. Dr. Graves then goes on to ſpecify and explain the injunctions given by St. Paul to Timothy and Titus, in doing which he certainly illuſtrates his ſubject with great ſkill. In the notes, he throws further light upon it, by references to thoſe authors who have written on either ſide of the controverſy. He particularly anſwers, not without affection for the pious and amiable character of the man, ſome prejudiced ſuggeſtions and ſurmiſes of Doddridge. He refers, in the diſcourſe, for further teſtimony, to the Epiſtle to the Corinthians, "by the truly apoſtolic Clement," and to the genuine epiſtles of "the pious and venerable Ignatius," productions, which next to the inſpired epiſtles, undoubtedly deſerve to be known, and conſidered by Chriſtians; and might eaſily be much better known than they are, even to the unlearned of the Engliſh church, (were there the zeal for ſuch knowledge which there ought to be) from the excellent and moſt accurate tranſlation of Archbiſhop Wake. Theſe epiſtles, as Dr. G. obſerves, recognize the order of biſhops, and enforce its authority, but, as he properly adds, "without any the remoteſt hint, that among the biſhops of theſe churches * or of Rome, any one poſſeſſed univerſal ſupremacy, much leſs infallible authority."—"In a word," he continues, "the Proteſtant † church appears, in this, as in every other point, to have ſteered the due medium, between the anarchy of indiſcriminate equality, and the deſpotiſm of papal uſurpation; preſerving the gradations of eccleſiaſtical order, without encroaching on the eſſential rights of religious freedom; and providing in the moſt rational manner for accompliſhing the views of that Holy Spirit, which from the firſt gave 'ſome apoſtles and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers, for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.'" [Epheſ. iv. 11.] P. 17.

* "Magneſia, Philadelphia, Smyrna, Trallia [properly Tralles] and Epheſus."

† Rather the church of England, for ſome Proteſtant churches certainly have not done ſo. *Rev.*

The remainder of the diſcourſe is occupied by a view of the diſpenſations of Providence towards the eſtabliſhment of Chriſtianity; and an exhortation to zeal and perſeverance from conſidering the character and complexion of the preſent times. The Sermon is highly able and inſtructive in all its parts, and well deſerving of the conſideration of Chriſtians of every denomination.

ART. 22. *Hewatt's Sermons on various Subjects. Vol. I.* 1803. *Vol. II.* 1805. 8vo. Cadell.

We know nothing of Dr. Hewatt, who he is or where he may live, nor can we tell by what means his former volume, and even his ſecond, has been ſo long overlooked. His two volumes contain, the one ſixteen, the other nineteen ſermons; the topics are by no means ill choſen. The preacher appears to be orthodox and ſenſible, and we ſee no reaſon why his ſermons ſhould not be recommended to notice.

ART. 23. *Perfect Union with the Eſtabliſhed Church of England recommended, in a Sermon preached before the Archdeacon of Wilts, in the Pariſh Church of St. Peter's, Marlborough, Auguſt* 11, 1807. *By Charles Francis, Rector of Mildenhall.* 4to. Rivingtons. 1s. 1807.

The preacher repreſents a parallel between the Church of England and the Church of Corinth, to which the Epiſtle of St. Paul cited in the text is addreſſed. As far as ſeparation from the eſtabliſhed church is concerned, and the number and variety of diſſenters, there exiſts little doubt of the reſemblance. This is a maſterly diſcourſe, and muſt have made a ſenſible impreſſion on thoſe who heard it, but we fear it will, like others on the ſame topic, have but little efficacy in its avowed object of reuniting to the church thoſe who from education, connection, and habit, are eſtranged from it. It is dedicated to Archdeacon Coxe, at whoſe requeſt this good and ſound diſcourſe was publiſhed.

ART. 24. *Cruelty to dumb Creatures a ſinful Abuſe of that Power originally delegated to Man, and inconſiſtent with the Chriſtian Character. A Sermon preached in the Churches of St. John and St. Mary Devizes, on Sunday, Auguſt the* 16*th*, 1807, *at the Requeſt of the Rev. Henry Brindley, of Laycock, Wilts. By the Curate of Devizes.* 8vo. 1s. 6d. Rivington. 1807.

This is a very animated and intereſting diſcourſe on humanity to animals, a ſubject which, to young people in particular, cannot be too often or too forcibly inculcated. At p. 11, is a complaint to the Bath Agricultural Society, who have offered a premium for a quick method of terminating the lives of animals killed

for food. The method is called *Pithing*, and is done by forcing a ſharp inſtrument into the ſpine, which is ſaid to cauſe inſtantaneous death. As ſome doubts have been ſuggeſted on the ſubject, we ſhould like to know whether repeated experiment has aſcertained the fact.

ART. 25. *Twelve Sermons, on important Subjects, addreſſed chiefly to the Middle and Lower Claſſes of Society.* 8vo. 352 pp. 6s. Cadell and Co. 1805.

Notwithſtanding the declaration in the preface, that theſe ſermons have been preached before various congregations, it has been ſaid that they are the productions of a layman. The aſſertion may be true nevertheleſs, for Dr. Taylor's were certainly the compoſitions of a layman. But to us the enquiry is of little importance, by whom they were written, compared with that of what is their merit. The ſubjects are theſe, 1. Omnipreſence; 2. The Croſs of Chriſt the Chriſtian's Glory; 3. Chriſtianity conſiſtent with Reaſon; 4. Chriſtianity not ſeditious; 5. Wiſdom and Power of God in Redemption; 6. Univerſal Judgment; 7. Hearing the Word of God; 8. Love of God; 9. Deceitfulneſs of the Heart; 10. Equality of Mankind; 11. Divinity of Chriſt; 12. Spiritual worſhip. The author certainly affects ſomething of ſingularity in manner. He begins his firſt diſcourſe: "What think you, my brethren, of the ſubject we have choſen to night? Is it capable of tranſporting you?" &c. In the next page we have this odd expreſſion, "We know not how to ſtretch out our minds to take in the *big idea* of a Being who ſpreads himſelf over immenſity." That *big idea* is almoſt ludicrous. This incorrectneſs however ſeems accidental, and does not pervade the ſtyle of the ſermons, which, though every where abrupt, is ſeldom improper. The author is a great quoter of poets, which perhaps was pleaſing to the audiences for which theſe diſcourſes were written. Congregations in general would not think them well placed, nor admire ſuch quaint paſſages as this, "Let the *little* bee guard his *little* honey with its *little* ſting; perhaps its *little* life may depend, a *little* while, on that *little* nouriſhment," &c. P. 62.

Yet the diſcourſes may be pronounced at once ſound and animated, and to thoſe who are fond of a frequency of apoſtrophe, and all thoſe artifices which are thought to give livelineſs to a ſpoken addreſs, they muſt infallibly be pleaſing. It appears, by the frequent introduction of the expreſſion "to-night," that they were written for an evening lecture, and we conceive that they could not be delivered without effect. In the compoſition of them the author confeſſes that he has "availed himſelf of the works of ſome of the moſt juſtly celebrated pulpit orators of the preſent age; and in ſeveral inſtances," he adds, "has given ſuch ample and literal quotations from them as to leave him no claim whatever to the title of an original compoſer." The reaſons

which he gives for this are not unſatisfactory; and on the whole it may be allowed that, whether as compoſitions or compilations, the diſcourſes are of a practically uſeful nature, and well calculated to excite attention and inforce perſuaſion.

ART. 26. *Occaſional Sermons and Charges. By the Rev. Andrew Burnaby, D. D. Archdeacon of Leiceſter, and Vicar of Greenwith; late Chaplain to the Britiſh Factory at Leghorn.* 8vo. 462 pp. 10s. 6d. Payne. 1805.

"Moſt of theſe diſcourſes," ſays the author, at the back of the title-page, "have already appeared in ſeparate and detached publications." It has not happened to us to have met with more than two * or three of them in that form, but we remember to have peruſed thoſe with ſatisfaction. They ought not, in their collective ſhape, to have lain ſo long unnoticed, not being by any means of the common rank. Neither are the topics hackneyed, nor is the mode of handling them trite. Witneſs the firſt diſcourſe, preached at Leghorn in 1766, on "the religious and moral advantages to be derived from travelling in Italy:" alſo another at the ſame place, a year later, on the "charity due to men of different religious perſuaſions." They are chiefly diſcourſes delivered on public occaſions, ſo regularly indeed, that they almoſt form a chronicle of remarkable events happening within the preacher's time. For example, the riots in June 1780. The faſt in 1781, towards the end of the American war. The thankſgiving for peace, in 1784. The thankſgiving for his majeſty's recovery, in 1789. The general faſts on the war, in 1793, 1799, and 1800; and the attempt to aſſaſſinate his majeſty at the theatre, in the ſame year. Beſides theſe there are two or three viſitation ſermons; one before the Sons of the Clergy, and one before the univerſity of Cambridge. The volume is cloſed by four charges delivered by the author, as Archdeacon of Leiceſter.

Among the occaſions here recited, as well as the others ſtated in the volume, thoſe choſen by the preacher himſelf prove his prudence and loyalty, and religious, eccleſiaſtical, and political knowledge, with his zeal for the right performance of his functions in every branch. Thoſe in which he was called upon by any public authority, prove the eſtimation in which his abilities, ſound principles, learning, and piety were held by thoſe who appointed him to the office of preaching. To go no further than the threſhold for a ſpecimen of his merits, in the firſt ſermon, "on travelling in Italy," we have this patriotic paſſage, on which we have only to remark, that it was pronounced in 1766.

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* The chief reaſon is, becauſe the majority of them were firſt printed before the year 1793, when our critical labours began.

"Great

"Great Britain, whence we derive and boaſt our origin, is now arrived at the ſummit of renown. The excellence of her government, the wiſdom of her laws, the purity of her religion, not to mention her ſuperiority in commerce, and in wealth and magnificence; all theſe, illuſtrated by an uninterrupted ſeries of victory and ſucceſs, are become a daily ſubject not only of the converſation, but of the wonder * of all Europe. We ourſelves muſt be ſenſible of deriving conſiderable advantages from this circumſtance; for I queſtion whether the name of a Roman, while Rome was in proſperity, was more honoured and revered, than is that of a Briton at this time. There is an obligation, therefore, of a very ſingular nature, incumbent on us to act and conduct ourſelves with ſuitable propriety and dignity of character.

"Every one will naturally be obſervant of our manners and behaviour, and curiouſly examine, whether they correſpond with that idea which they have formed of our national character; and if they find themſelves diſappointed in the compariſon, they will not only gradually ſlight and neglect us, but in time leſs revere that country, of which, of courſe, they muſt conſider us as conſtituent parts." P. 18.

MISCELLANIES.

ART. 27. *An Epitome of Engliſh Grammar, with Exerciſes on falſe Syntax, erroneous Punctuation, incorrect Orthography, Scotticiſms, vulgar Anglicifms, &c. By William Angus, M. A. Teacher of Engliſh.* 8vo. pp. 255. Vernor and Hood. 1807.

We ſhould unwillingly have overlooked this reſpectable little volume on Engliſh Grammar. Not that we think the books already written to inſtruct our youth in the elements of their native language, defective either in number or ability; but becauſe we think that every book which has that for its object ought to be carefully examined, and reported accordingly. This volume, however, has a double claim upon our attention. It is written by a profeſſional teacher, who, being much in the practice of communicating elementary knowledge, may be ſuppoſed to be in poſſeſſion of the moſt eaſy and ſucceſsful methods of doing it; and who, when uſing the books of others, has had opportunities of diſcovering their defects, and in what points they are not calculated for the detail of teaching. We ourſelves have been long convinced, that our beſt Grammars are not ſufficiently practical, nor altogether adapted to the uſe of boys at an Engliſh ſchool. Both Lowth and Murray wrote for more advanced pupils, and of courſe have introduced into their books more learning and diſquiſition than can be underſtood by thoſe who are juſt beginning to ſtudy the laws of human thought. A principal defect, too, in the Grammars of theſe authors is, that there is

* We may now add the envy. *Rev.*

no part of them given in the form of queſtion and anſwer. We know the reply that is generally made to this objection is, that if the teacher underſtands the ſubject it will be eaſy for him to form queſtions. This may be true; but we ſuſpect that few, if any, can promiſe to themſelves that they ſhall always put the queſtion to their pupils in the ſame manner; and although varying the form of expreſſion may be very advantageous to ſtudents who have made conſiderable progreſs, we fear it will, in general, tend to confuſe the ideas of thoſe whoſe knowledge is more limited. Mr. Angus, however, has made his Grammar not only a very uſeful ſchool-book, but, by introducing copious notes and elucidations, has rendered it worthy of being recommended to the adult ſtudent.

The points in which we think he has improved upon his predeceſſors are the following: The arrangement and claſſification of the vocal characters, formed upon the principle of the ſimplicity or compoſition of the elements of ſound—the mode of conjugating and exhibiting the verb, diſtinct from its nominative, a circumſtance which will be found of great uſe in teaching.—The rules for forming the tenſes appear to us to be original. The arrangement of the irregular verbs according to their terminations, will greatly facilitate the labour of committing them to memory. The notes on irregular verbs are copious and uſeful. We muſt ſet down under the head of improvement the Chapter on Derivation. It certainly contains ſomething new. Proſody, though briefly handled, is ſimplified and well illuſtrated. In the examples of redundancy, falſe ſpelling, &c. Mr. A., by confining the error in every paragraph to *one* part of ſpeech, unites the two advantages of leading the pupil to an eaſy acquaintance with parſing, and of improving him in correct writing and orthography. The Scotticiſms, &c. are arranged in the ſame manner, and will be found to contain a far greater variety than is to be met with in any ſingle book written on that ſubject. The Obſervations on poetical Orthography are juſt, and ought to be attended to by both writers and printers of verſe. We ſhall tranſcribe one or two of them.

"In conſequence, I ſuppoſe, of a miſtaken idea, that every line of the ſame kind of verſe ſhould contain the ſame number of ſyllables, we frequently meet with a ſyllable improperly cut off by an apoſtrophe. This occurs chiefly before *r*, ſometimes before other letters, as *pow'r* for *power*, *cov'ring* for *covering*, *count'nance* for *countenance*. The inſertion of the vowel, ſo far from injuring the melody of the verſe, greatly improves it, as will be evident in reading the following lines both ways:—

"Some to conceit alone their taſte confine,
And glitt'ring thoughts ſtruck out at ev'ry line."

Corrected.

"Some to conceit alone their taſte confine,
And glittering thoughts ſtruck out at every line."

"Another

"Another error often occurs in poetry, namely, uſing an *apoſtrophe* inſtead of a vowel, even when the vowel in proſe is never ſounded, and by which the line, if properly read, is not the leaſt ſhortened, as ev'ning for *evening*; heav'n for heaven. This error is apt to lead thoſe who are not acquainted with correct pronunciation to ſound the *e* in ſuch words when they meet with them in proſe. From obſerving the frequent and unwarranted uſe of the apoſtrophe in poetry, ſome printers have of late run into the oppoſite extreme, and diſmiſſed it almoſt entirely, even in caſes where it ſeems abſolutely neceſſary. The following is an example:—

"Ye nymphs! if *ever* your eyes were red
With tears *over* hapleſs favourites ſhed,
Oh! ſhare Maria's grief."

"A third error which often occurs in verſe (though it is not peculiar to it) ariſes entirely from ignorance both of orthography and of orthoëpy. It is contracting the *ed* of verbs after a ſharp conſonant into *t*. Thus we often, in verſe, meet with *bleſt*, *addreſt*, *fixt*, for *bleſs'd*, *addreſs'd*, *fix'd*, &c. and in proſe, *bleſt*, *addreſt*, *fixt*, *ſlipt*, for *bleſſed*, *addreſſed*, *fixed*, *ſlipped*. A ſtriking blunder almoſt always occurs of retaining *y* in the ſecond and third perſons of verbs which end in that vowel, inſtead of changing it into *i*; as reply'd, deny'd, fly'ſt, for repli'd, deni'd, fli'd. To detect this impropriety we need only aſk, of what vowel does the apoſtrophe denote the eliſion? The anſwer unqueſtionably is, *e*. Now let us inſert the *e*, and we have replyed, denyed, flyeſt, which clearly ſhows the impropriety of retaining the *y*."

The exerciſes interſperſed throughout the volume are well choſen, and a key to them is given at the end. The Scotticiſms muſt particularly enhance the value of the Grammar in that part of the iſland where it was compoſed; and, indeed, the whole of what forms the Appendix is ſo uſeful, that we would adviſe the learned author even to extend that department in his next edition.

ART. 28. *Curſory Remarks on a late curious Diſplay of the Diſcretionary Powers veſted in the Commanding Officers of Volunteer Aſſociations, as contained in a Letter from Southampton to a Gentleman in London.* 8vo. 24 pp. 1s. No Publiſher's Name. 1807.

This Letter details a tranſaction in itſelf of a private nature, relating to a diſpute between certain individuals in a Corps of Volunteers at Southampton. Yet a public queſtion ariſes from it, namely, whether it is proper that a diſcretionary power of diſmiſſal ſhould remain with the Commanding Officer of a Volunteer Corps? We incline to think that it ought not to be wholly

diſcretionary; and that in the caſe herein ſtated (though all the parties ſeem to have miſbehaved themſelves) this power of the Commander was too rigorouſly and perhaps ſomewhat partially exerciſed.

ART. 29. *Sketches of Human Manners, delineated in Stories intended to illuſtrate the Characters, Religion, and ſingular Cuſtoms of the Inhabitants of different Parts of the World. By Priſcilla Wakefield.* 12mo. 2s. Darton and Harvey. 1807.

This valuable writer is indefatigable in her exertions for the benefit of youth, and has produced more ſalutary leſſons of inſtruction for them than any of her contemporaries. This little volume contains a number of entertaining ſtories, replete with ingenious information, and each and all conveying a uſeful and impreſſive moral. They are very much in the manner of Florian's Tales, which have been ſo deſervedly popular, and may in all reſpects endure a compariſon with thoſe of that elegant French writer.

ART. 30. *A Narrative of the Loſs of the Ship Fanny, on her Voyage from Bombay to China, with an Account of the extraordinary Preſervation of a Part of the Crew, after remaining ſeveral Weeks upon Rocks in the Centre of the Chineſe Ocean. In a Letter from Thomas Page, Second Officer.* Second edition. 8vo. 2s. Symonds. 1806.

This is one of numerous inſtances where the perſevering intrepidity of Britiſh Seamen has finally ſurmounted dangers and difficulties of the moſt extraordinary kind. The narration is very ſimple, but cannot be peruſed without the ſtrongeſt emotions of ſympathy and compaſſion.

ART. 31. *Obſervations on the Third Report of the Commiſſioners of Military Enquiry. By Alexander Daviſon, Eſq.* 8vo. 2s. 6d. 1807.

As this important queſtion ſtill remains *ſub judice*, it may not be proper for us to pronounce any decided opinion as to the contents and affirmations of this pamphlet. The repreſentation is very favourable indeed to Mr. Daviſon; and one thing we may ſay without fear of contradiction, that it is written with extraordinary perſpicuity and elegance.

ART. 32. *An Eſſay on Tranſparent Prints, and on Tranſparencies in general. By Edward Orme.* Fol. 2l. 2s. Orme. 1807.

Mr. Orme claims the invention of thoſe Tranſparent Ornaments, of late ſo frequent, and many of which are exceedingly beautiful. Like other things of the kind, the diſcovery was made by the following accident.—"In trying experiments to improve the varniſh generally uſed for oil paintings, ſome of it dropped unnoticed, upon the dark part of an engraving, which being afterwards expoſed again to light, the ſpot where the varniſh had been

ſpilt

ſpilt formed a light in the midſt of ſhadow."—The author having experienced great ſucceſs and encouragement in the publication of Tranſparent Prints, has been induced to print inſtructions and rules for all who wiſh to proſecute the art either for amuſement or emolument. They are given in plain, unaffected language, and printed in French and Engliſh. His precepts are illuſtrated by various engravings of greater or leſs excellence, but all of conſiderable effect and merit. The work may be conſiſtently recommended as an elegant, and, though high-priced, a cheap production.

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This book ſeems exceedingly well adapted to anſwer its avowed purpoſe of ſatisfying the curioſity of young perſons concerning the principal places which preſent themſelves in the courſe of their geographical ſtudies. It is, indeed, conciſe, which was unavoidable, but nothing of importance appears to be omitted. We ſhould have recommended the inſertion of a few maps, particularly of the four quarters of the globe, but the author obviates the objection, from there being ſo great a number both of excellent atlaſſes, and of ſingle maps recently publiſhed. Nevertheleſs the four above ſpecified would, in our opinion, have added to the convenience and utility of the publication, which is yet, without them, entitled to conſiderable praiſe.

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Obſervations relative to the Divine Miſſion of Joanna Southcott, with a Detail of the Proceedings of the People called Quakers againſt a Member for his Belief. 2s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Caſtigator remonſtrates again with us, reſpecting the Poems which we determined, in June laſt (ſee p. 700.) to paſs by; and which we now mention openly, as thoſe of *Mr. Moore*. As our Correſpondent is not ſatisfied with the reaſon we then gave, which we ſtill think valid, we will add another. There are many poems in the volume (as Caſtigator is earneſt to obſerve) of ſuch a tendency, that no friend to public morals can review them without ſtrong cenſure. They may, however, be conſidered as ſtamped with perpetual and dignified cenſure by the chief part of the 77th Rambler. They have alſo received particular and moſt juſt caſtigation by a modern Reviewer. Let no one ſuppoſe that the

the abſurd termination of that buſineſs could have the ſlighteſt influence on our minds. No; had we noticed the book at all, which, for the reaſon aſſigned, we neither did nor ſhall, we ſhould have ſought even for more vigorous terms of reprehenſion, if they could have been found. But our reſolution is taken; and, inſtead of reviewing the book, we will offer a piece of friendly advice to the author, who, we truſt, has long ago ſeen the impropriety of his conduct. Let him republiſh in a ſmaller ſize, all the poems in that volume, which are not morally exceptionable, and we will anſwer for an extenſive ſale. The author, we heſitate not to ſay, is, in many reſpects, a true poet, and we ſhould be happy to praiſe his talents, and point out his merits, if he would give us ſuch an opportunity. But his quarto is, in the language of Otaheite, *taboo*.

As we do not unneceſſarily entangle ourſelves in controverſy, we ſhall not inſert the paper ſent by A. I. in that form; but if he will allow us, we will uſe it in ſuch a way, as will equally anſwer the purpoſe of juſtice. For the correctneſs of the printing we will be reſponſible.

A Correſpondent, who writes to us reſpecting a book not yet reviewed, muſt be aware that we cannot anſwer him diſtinctly at preſent, but he may be aſſured of our candour.

LITERARY INTELLIGENCE.

We have the ſatisfaction to announce, that *Dr. Shaw* has been prevailed upon to publiſh his Lectures on *Natural Hiſtory*, delivered laſt year at the *Royal Inſtitution;* and that they are now in the preſs. They will be illuſtrated with plates.

We are informed that *Miſs C. Fanſhawe* is not the author of *the Peacock at Home*, but *Mrs. Dorſet*, a Siſter of the late *Mrs. Charlotte Smith*.

We believe we have good reaſon to aſſert, that the anonymous tranſlation of the Elegies of *Pedo Albinovanus*, reviewed in our laſt number, p. 475, is the work of the Rev. *Mr. Plumptre*, of Worceſter, author of many laudable publications.

Dr. Reece, author of the Domeſtic Medical Guide, (ſee Brit. Crit. April 1807, p. 447,) has iſſued propoſals for a *Practical Dictionary of Domeſtic Medicine*, to be compriſed in one large volume Royal Octavo.

We

We are informed of a new Edition of *Prideaux's Connections* in four Vols. Octavo; with Notes, Maps, and a Life of the Author. Alſo, to complete the work, *Shuckford's Connections*, reviſed and corrected by *Adam Clarke, A. M.* with Notes, in 4 Vols. Octavo, uniform with Prideaux, and with *Harmer's Obſervations*, enlarged by the ſame Editor. The two latter works were nearly completed in Auguſt laſt, but were deſtroyed by the unfortunate fire in Fleet Street at that time. They are now reprinting, and in ſome forwardneſs.

The *Rev. W. Davy*, of *Luſtleigh in Devon*, has now completed his *Syſtem of Divinity*, the firſt volume of which, *printed by himſelf*, received our hearty commendation in our ſixth volume, (1795) page 662, and propoſes to publiſh the whole in an uniform manner, if a ſufficient number of friends ſhall be found to authorize the undertaking. Perſons ſo diſpoſed may leave their names and addreſs with any Bookſeller in either of the Univerſities, or at Mr. Hatchard's, Piccadilly, where a copy of the work is left for inſpection. It will now extend to twenty-ſix Volumes.

Mr. Walter Scott's edition of the *entire Works of Dryden* will very ſoon appear.

Alſo his poem of *Marmion*.

Lord Valentia's Travels, with numerous plates, have been now announced in a Proſpectus from the author.

Edwy and Elgiva and *Sir Everard*, two Tales, by the Rev. *Robert Bland* are in the Preſs.

We are very happy to learn that *Dr. Jamieſon's Etymological Dictionary of the Scottiſh Language* will be publiſhed in a few weeks.

A volume of *Sermons* by the *Rev. W. Agutter*, of the Aſylum is in the preſs.

The Seventh and laſt Portion of *Mr. Nichols's Hiſtory of Leiceſterſhire*, is preparing for publication.

The Second Volume of the *New London Medical Dictionary*, which completes the work, will be publiſhed in March.

A new edition of *Miſs Edgeworth's Iriſh Bulls*, altered and improved, will be ready in a few days.

A third and fourth volume of *Sermons* by the late *Mr. Walker*, of Mancheſter, will appear in the courſe of this month, and two *Volumes of Eſſays*, with ſome *Memoirs of his Life*, in a few months.

AN

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TO THE

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